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KING DOMES Weekly Intelligencer:

To prevent mil-information.

From Tuefday the 19. of Novem. to Tuefday the 26. of November, 1644

A Great part of this weeks hath been spent by the Parlisment in matters concerning the Church; and the directory worthin is almost smithed by them.

A thing much longed for, It is a generall cry, once lettle the Church, and our affairs will facced the better: The directory for peayer, when you let it, no doubt will facisfic you it is penned with that Judgement, and so full of the scripture phrase, that he that cannot pray (Extempore) with the help of that directory, deserves not to be ordained a Minister of Gods word: what is it, that hath kept ahe people so full of land cannot, and made so many dumbe Dogs, and Idolf shephred, but because instead of preaching, they would give their slock a few common Prayers (a thing of course) with which the Oooo people

(656)

people were contented, and which never could raise such a zeale of heart, in the true service of God, as the preaching of the word could do.

2. The great objection is, that no set forme of prayer, is allowed to be read in Churches, how shall private men pray in their families, that have not the gift of Prayer: they may if they please (for nothing doth prohibite them) make use of forme of prayers that are already published in Print, in the practise of piety, and other good books.

3. Then for preaching, the directory for Prayer before Sermon, and after Sermon is appointed, concluding with the Lords Prayer: in their Sermon the Minister is advised to avoid distinctions of Art, and to apply himselfe after Generals, to particular uses, and to lay the word home, by parti-

cular Applications.

4. Then for Baptisme, the nature and use of it is to be set out by the Minister, a directory for prayer for that occasion is appointed, and every child is to be brought to the Church, and there to be baptized, and the father of the childe, or other Christian friends in his absence, is to present the Childe to the Minister to be baptized, as it is in the French Church,

and the Reformed Churches beyond the Seas.

5. For the Sacrament, the Minister is to be carefull to examine those, that are to be admitted thereunto, and a directory for prayer for that occasion is also appointed, the prophane, the ignorant, and the obstinate, are not to be admitted to the Sacrament; how rightly to discerne such, is the thing lest in debate: No man can say, but that such persons are not sit to be admitted, even the Common prayer on that occasion saith; If there be any Drunkard, Swearer, &c. Let him depart, least he receive unworthily, and drink his own damnation: There the common Drunkard was lest at liberty of the would adventure) to come to the Sacrament: but now a course is setling to debar such from the Sacrament, till they do truly repent, and become reformed, and can give a

(657)

good accompt of that ordinance he is to pertake of. The want of this serious examination by the Ministers in former times, but he distroyed many a foul: Now that God bath put is into the hearts of the Parliament and Assembly, for a through reformation, no doubt His blessing and protection will go

a long with them in the work.

Many other particulars there are concerning this busines, which are omitted to be mentioned, till the same be fully sinished by the Parliament, and published by the Assembly of Divines, who is to take particular care therein: little is mentioned, onely to satisfie the people in what a forward-nesse the settling of the matters of the Church are in, and how that in few days, one publique way of worship will be

ordained to be observed in all Churches.

6. The Kingdom hath long called for Justice on Delinquents: at last, Justice is done on a notorious Delinquent, Masmahum, the Irish Rebell, who was this week (executed at Tiborn, and his quarters set up on the Gates of the City; he died very desperately, and sortishly; as he spoke nothing to justifie that Rebellion he had a principall hand in, so he impeached no other person, for having a hand in it: being demanded, if he would have the people there present to pray for him, he said, no, unlesse they were Romane Catholiques.

7. The Lord Magnire, the other Irish Rebell hath been severall days upon his Triall, and by reason of the Pleas he put in, as to the Point of Peerage, some time is spent, but the Parliament having ordered the Clerk of the Crown, and the Kings Councell, to acknowledge the Pleas, as to the matter of Fact, and to allow him to be a Peer of Ireland; his Triall will be quickly sinished: It is said there are Presidents, that Peers in Ireland, that have committed high Crimes there, have been tried for their Treasons here by a Common Jury.

8. The Peace with the Irish Rebells, goes on apace?
O000 2 There

P

There are four Persons come over with a Petrion to the King, for concluding the Peace: Two from the Protestants, and two from the Rebells: From the Protestants, Sir Henry Tichbarn, and another: From the Rebells, Colonell Tasse, and another: The same Tasse that was with his Majestic at the raising an Armie at York, at the setting up the Standard at Nottingham, and at the Battell of Keinton, where he received a wound, and at Oxford constant in his Majestics presence, when the Agents for the Protestants, then there,

could hardly be admitted.

9. This Petition that Sir Henry Tichborn brings, though it carries the Name of the Protestants in Ireland, yet it is done but by a few, (as the number were but few that Peticioned for a Ceffation formerly.) The Peace with those infamous Rebells, is privately concluded on already; but only to countenance the businesse, forsooth, a Petition must come from the Protestants, and it must be done at their defire : This is just like the bringing about of the Projects before the Parliament, fuch a Company, or fuch a Corporation, must petition for such a Parent to passe, (as the ill Magistrates of Newcastle did in the Project of Coal) when as the Project was concluded of beforehand between the Kings Privy Councell and Marley the Projectour, and Marley received his Knighthood for his activity in fuch a Project that so oppressed the people: The Earl of Autrim fince his Rebellion is created Marquisse: As the Lord Digby writes.

ded to the Triall of Sir Alexander Cares, formerly a Parliament man: who is found guilty of an endeavour, and attempt, to betray the Fort of Saint Nicholas at Plimouth, which if it had taken effect, the Town of Plimouth had by consequence been lost: the matter was so clear against him, that more fuller evidence could not be given, and by persons of good repute. It seems he now begins to lay to heart the: Sentence that is past upon him to lose his head, and is in a

manner,

(639)

Parliament, which hath procured an Order for a Reprive for a few days, till he be more sensible of a dying condition: yet lest he, or others in that kinde, fain a madnesse, to put off the Execution, some are appointed to visit him, and to

give an Accompt thereof.

and means to expedite the war: and seeing this Winter is not like to end the same, (if by a Treatie things be not accommodated) have passed a Vote, that our brethren of Scotland be desired to advance Southward: and then the next. Spring, what with their help, and the Yorkshire and Lancassire Forces, a brave Northern Army may march to our assistance in the South: in the mean while, the Garrisons in Yorkshire will be reduced, and care taken here to keep the Enemy that they quarter at a distance, and this Winter we shall have larger quarters (though we might have had a larger line, if fair play had been) then we had the last year, especially by the having of Redding, and the benefit of Thames thereby.

I know your expectation is great, to receive satisfaction, concerning the miscarriage of the businesse at Dunnington, by our forces, where we suffered the King to releive that Castle, when we were neer two to one, and would not fight with the King; because we would not quit Newbury, and yet afterwards quitted Newbury, without ever fighting: The first part of this was permitted to be done by the Vote of the Major part of a Councell of warre, No doubt they gave reasons (in their sudgemnt,) why they thought it not fit to fight, and might, and some no doubt did intend well by it, though it fell out to be of evill consequence: The House of Commons hath commanded a narrow inquisition to be made into this businesse, whereby the whole Kingdom may receive an accompt thereof, and after an exact relation in

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part

part of the businesse was made to the House, the further disquisition thereof is referred to a Committee, and then expect particulars: yet for your satisfaction in the mean while you will find Lieutenant Generall Cromwell, and Lieutenant Generall Middleton were (upon the advance of the Kings forces towards Dunnington) zealous and servent in their arguments to give the enemy battaile.

of them are quartered at Redding, others at Henley, others at Abbington, some at Farnham, some neerer: The Kings forces are at Basing, Odeam, Newbury, and Blewbury, and Mari-

borough.

As for the report that they are got into Sussex: it is raised by the Malignants, a party of horse may scout out, and give Alarums to Sussex, but to no purpose. Kent are setting out 3000 men to defend any incursion of the enemy into Sussex or Surrey: The weather is not so seasonable for the Kings forces to march as they propose a designe, neither is He so

strong, what ever others think of it.

The Committee seat with the Propositions for a safe and well grounded Peace, are not yet returned: His Majestie hath not yet concluded of an answer; suddenly you will hear more of this, I tell you what we here by the by: that the King agrees to a Treatie (the time unlimited) that He desires a Cessation of Arms, and free trade during the Treatie, at least a Commerce with forraign States to any Port in His Power.

From the West, we have this intelligence, that the valiant souldiers of Lyme, marched out of the garrison, to meet the enemy at Axeminster, who came there to fortisse the Town, thereby to streighten the quarters of Lyme, and telli upon the enemy as he stood in a posture of defence, sitted and resolved to entertain our forces: in the end, we routed their forces, kild Major Walker, a desperate and wicked Ca-

valeer,

walcer, and two Captains, and two Lieucenants more, and mortally wounded Sir Richard Chemles sonne in law to the Lord Paulet, who is brother to Sir Hugh of Scarborough, that runnegadoe, other letters certifie Sir Richard Chemles is since dead. The Lyme forces tooke 4. peece of ordnance, great store of Armes, many prisonners, and drove the rest into a Church, which was not taken when the messenger came away: This Governour of Lyme deserves to be had in remembrance for his former services in so manfully defending of that poor Town, against Maurice and Paulet, and their

great powers.

As in the West, so in the North, we have had good succelle upon the enemy, Colonell Rossiters Regiment of Horse, and Colonell Fleetwoods Regiment of Horse, commanded by Major Harrison, were resolved to face the Town of Newark, to try what strength of Horse they had left, since they loft neer eight hundred horse, upon a Rout: but in their way, refolved to attempt the beating up of one of their quarters within a mile of Newark, which accordingly they did and tookan hundred and fixty Horse, and eighty prifoners : Major Herne, Captain Creffey, two Cornets, two Lieutenants, and divers Gentlemen: and afterwards faced the Town of Newark, the enemy not daring to adventure out; by which you may gather, they are brought low there, as well as at Bever : Colonell Refiter writes, if we do but look in the South, to the motions of the Kings Horse, that we fet no Parties come down upon them, he makes no doubt but in convenient time to give a good accompt of Crowfand, Belvoir, and Newark: The Garrison at Grantham is almost finished: they on the other fide of Trent in Derby and Nottinghamshire, draw neer to Newark, to straiten them on that fide of provisions.

The Leicestershire, and Derbyshire forces have in a manner blockt up Ashby de la Zouch, and hope shortly to do the like to Lichfield.

(662)

If the King ftir abroad with Parties at all, it will be to leeve these Garrisons Northwards, rather then to attemp to quarter in Suffex, his forces are too few to lie neer our Garrisons at Farnham, Redding and Abington, and yet to send out Parties : besides we are more able then he in horse. to fend after him, and the Committee of both Kingdoms hath order to take care to fend out Parties as the King moves.

For the businesse in the North, the weekly Post is not come, yet by private Letters, Journey-pace, we have this intelligence, that bold Sir Hugh fallied out of Scarborough, and at first had like to have annoyed our forces, but was handsomely beaten in again, like a Liver-hearted-fellow as

he is, and ever was.

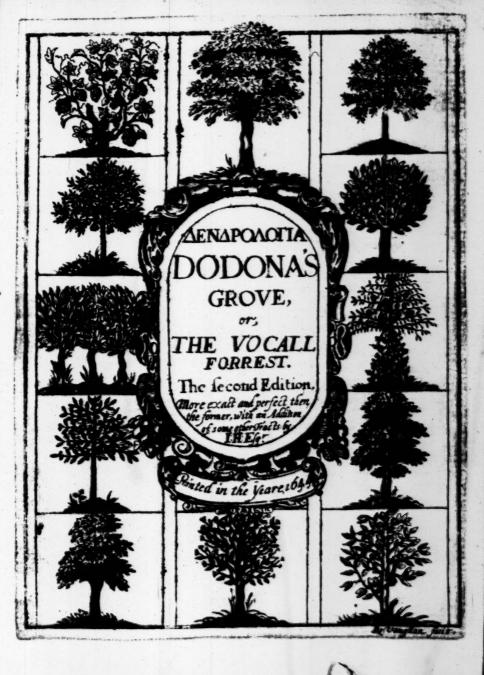
At Pomfreit-castle they fallied out and beat up our quarters at Leeds, but were presently beaten back, and the cloth and plunder recovered again, and that Town is now made a Garrison : Sandall-castle (faith one Letter) is surrendered to the Lord Fairfax, with the Ordnance, Arms and Ammi nition, whereby they at Pomfreit will be the more straitned.

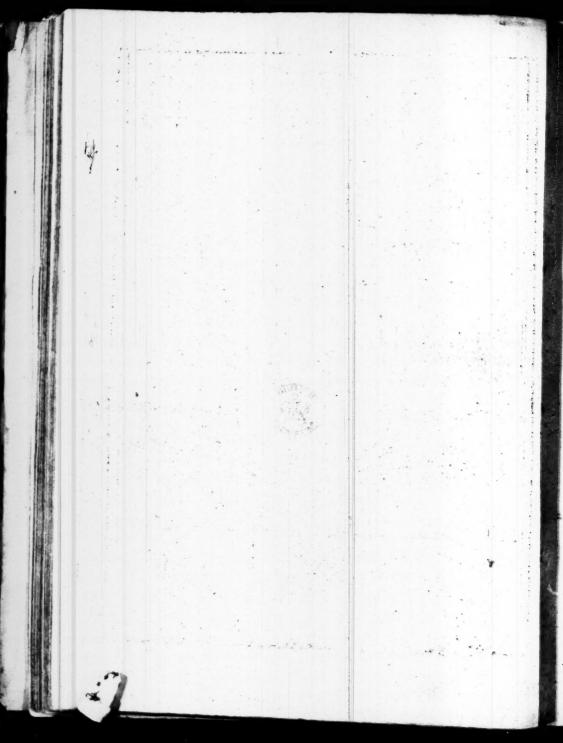
Tuesday and Wednesday the great Guns plaid hard on

Knaresborough-castle: we expect good news thence.

The Governour of Excefter, and divers of the Genery and inhabitants there, subscribed an agreement, they were in hope would have been affented unto by them of Plimouth, to assist the King, to enforce the Parliament to a Peace, (as if all willinganeffe hisherto had been on the Kings partie) which never yet was really meant, for then the Proposition fent to Oxford formerly, would not have been fo fcomfully rejected: This Plot of them at Excester, was discovered to the Governour, the Lord Roberts, that faithfull fervant to the Common-wealth, and some other Defigne they had in Town, which was timely prevented.

London, Printed for R. W. Novemb . 26. 1644.





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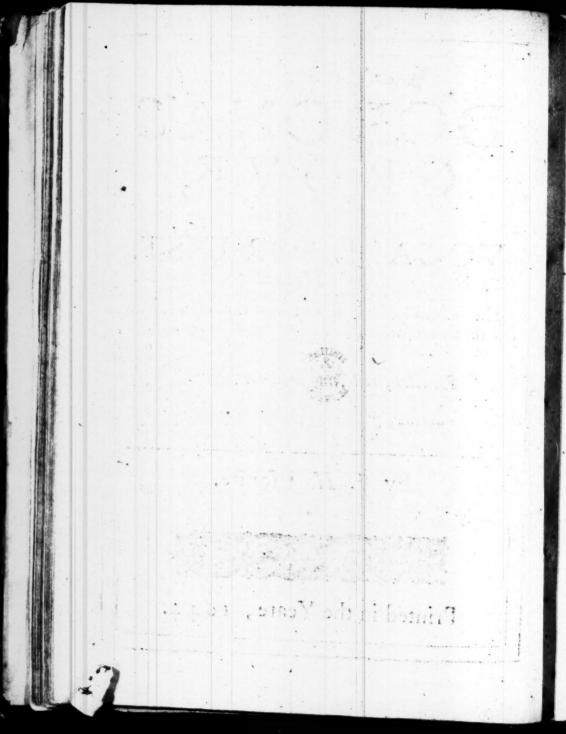
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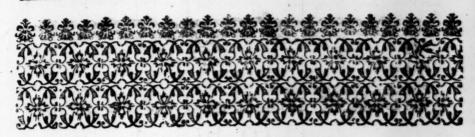
England's Teares for the present VV arres.

By F. H. Esquire.



Printed in the Yeare, 1644.





CAESAREM BRITANNICVM.



N time of yore, when Earth was yet but Clods, Trees for their Guardians had no lesse then Gods: Jove did protect the Oke, BACCHUS the Vine,

MINERVA faid the Olive shall be mine;

VENUS the Mirtle for her minion tooke:

Apollo would the Laurell overlooke:

My Trees need no such Patrons, one mild glance Of CESARS Eye, will best their buds advance.

A 2

TQ



TO HER

MAIESTIE.

A LAROYNE.

(meaux

Ourgeon du Grand Bourbon, qui soubs ses doux ra-Maintint la France en paix, apres tant de travaux

Vingt ans entiers, ayant en bonne guerre

Les Princes Brouillons mis quatre fois en terre;

I'ay veu en mill'endroicts son nom luyfant en marbre,

Mais non pas engrave insqu' à present en Arbre:

Parmi ces bois aussy on trouverá (peut estre)

MADAME, vostre nom taillé en grosse lettre.



PRINCE.

And your green yeers, the top-branch of a King,

A Bud shot from the Rose, and Flowre-de-Luce,

The best of stemmes Earth yet did e te produce,

What present can I bring, that more agrees.

Both with the season and your yeares, then Trees?

They, soone, will cast their leass, and Autumne find,

But may You shed nor leass, not bloomes, nor rind,

Till must d with hoariemosse, you doe behold

Faire Cions from your Selfe, growne tall and old.

A 3

To the Knowing READER.

Cience in India firft her beames difplay'd, And with the rifing Sunne her felfe convay'd Through Chaldee into Egypt, then Be came Among the Greekes, and fo to Tyber swame : Whence clammering o're the Alps, these North-West parts She civiliz'd, and introduc'd the Arts. In Albion's woollie Ifle, the welcome found. Which for her Bards and Drwyds grew renound ; So call'd, because they commonly did use, On God and Nature's workes, 'mongst Trees to mufe, And fixe their speculations, and in rind Of Trees was learning [waddled first I finde : Th' Egyptian Priest, and Brackmans us'd of old. Their fancies in darke Characters to fold. The Greekes and Latines uld to Poetize By Emblems, fictions, and mythologies: And it was held a pleasing piece of Art, Things reall under shadowes to impart: Then be not rash in censure, if I strive An ancient way of fancy to revive, While Druyd like converting thus with Trees, Under their bloomy shade, I Historize: Trees were ordain'd for shadow, and I finde.

Their leafs were the first vestment of Mankinde.

To the Common READER.

Which rules the World, and in the Minde doth frame Distast or liking; for in humane race, She makes the fancy various as the face.

Sometimes

Sometimes the Father differ's from the Sonne,
As doth the Gespell from the Alcharon!

Or Loyela from Calvin, which two brands,
In strange Combustions hurle faire Europe's Lands:
So that amongst such Atomes of mankinde,
You scarce can two encounter of one minde.

This makes my Trees all Aspen, 'cause they must
Lye ope to every Winde, and vulgar gust:
Yet much they teare not any Critickes knockes,
Unlesse they chance to stumble 'mongst the blockes.

. -- Ex quovu flipite non fit



To the Criticall READER.

F Satyres here you finde, thinke it not strange,
"Tis proper Satyres in the Woods should range;
And for free speech, why may not Verse or Prose
Six under Trees as safely, as the Rose?
Yet here is nothing, though a Grand Inquest
You should empannell, but may bide the Test:
For pettie Juries, let the Reader know,
Composures of this kind stoupe not so low.



To the rarely accomplished, and worthy of best employment, Master Howel, upon his Vocall Forrest.

Upon a curious Fancie, of such wit,

That farre transcends the vulgar; for each Line,
Me thinkes, breathes BARCLAY, or a BOCCALINE.

I know you might (none better) make the Vine,
The Olive, Ivie, Mulbery, and Pine,

With others, their owne Dialetts expose,
But you have taught them all rich English Prose.
I end and envie, but must justly say,
Who makes Trees speake so well, deserves the Bay.

HINRY WOTTON,



On the Vocall Forrest, to J. H. Efq.

Ome THEOPHRASTUS, and refigne thy Pen, Thy Trees are taught to feake, th'are growne to Men: Men were transform'd to Trees, and some are still Meere Blocks; but MERCURIE now proves his skill, And charmes the Grove; the wagging leafes first mutter, At th' change, and streight State-Language they doe utter. The pleasant Arbour gently whispers This, Trees have their Keyes, as well as ARGENIS. Hedges have cares, the rurall Proverb faves, Court- Proverb tells, th'ave tongues, and tongues of Bayes. Twas JOT HAN'S flyle, to wrap in tongues of Trees, As facred Rolls report, State-Myfteries. No Poplar here, no Medlar fuccour findeth, True-heart of Oke, the loyall Author mindeth. Spring Stately Grove, be thousand Winters greene, And in thy Rind be names of Princes scene : Though Vulcan Iron-marks, our Forrests beare, Nor Axe, nor Firre, APOLLO's Grove doth feare.

T.P. S.T.D.

A full and perfect CLAVIS to DODONA'S GROVE.



daughters of France: the oldest Martialist of Ampelona, the D. of Elper-

non p. 125.

Alcharona, Turkie, fo called of the Alchoran, the body of the Mahometan Religion: the navall expedition againft Alcharona, p. 41. that of the Spaniard and Venezians swibe Bay of Lepanto, A. 1573.

Adriana, Venice, fo called of its Situation in the Adrian or Adriatique

Sea. Adrianians, Venetians.

Arch-Flamin, generally the Pope bur p. 24. it fignifieth Pope Gregory the great; and pag. 116. the Archbishop of Ments.

Alcapinus, Frederick Pr. Elettour Palatine, the Anagram of Palatinus; young Alcapinus, pag. 123, the now

Prince Electour.

Ardennes, a Forrest of Germany,

The old Fox of Ardennes, p. 65. the

old D. of Bovillon.

ASH, the victorious K. of Sweden. His two Allies, p. 115. the Dukes of Mecklenbourg and Pomeren, by him restored unto their Countries.

Aretine, ber Majefty Qu. of England, either from Arete which in Greek is vertue ; or elfe becanfe the letters being transposed des make Enricta.

Amira, which by orangofing of the letters is the same with Maria, the In-

fanta of Spaine.

All her Saints, p. 13. a Towns in Brafil called Todos los Santos, saken by the Hollanders from the Spaniard.

Boetia, the University of Oxon:

Birch, the rod.

Blocks, dull heavy people : Impid unweltie blocks, pag. 79. the Army of the German Princes for defence of the Palatimete; under the command of the Margn. of Anspach.

Bramble, rhe Grand Signeur, or

the great Turke.

Baymona, p. 18. by transposing the

The Clavis.

letters is Amboyna, where the English were so barbarously bandled by the Hollanders.

Bombycina, Italy, from the a-boundance of Silke-wormes: one of Bombycina's proudest Cities, p. 63. the City of Genoa: a Politique Plant of Bombycina, p. 82. the Marqu. D'Ancre. His successour in favour, p. 83. Mounseur Luines.

Baccharia, the Palatinate of Rinene, so called from Baccharach the

first towne of it.

Bumelia, Sweden; from a greeks word which fignifies a great Afb:

Bumelians, Swedes.

BRECH, the king of Poland: the Princely Graffe attempted by the Beech, p. 119. the Lady Elizabeth daughter to the Qu. of Bohemia.

Bruponio , Christian Duke of

Brunswick.

Boughes, p. 34. alluding to the Kentish stratagem against William she Conquerour.

Columbina, the West Indies, discowared by Christoph. Columbus. Castle, p. 13. the kingdome of Castile, which giveth the Castle for its Armes; but p. 121. is his Majesties great ship called the Soveraigne.

Countell of bloud, p. 15, she In-

quifition.

CED A R, the Emp. of Germany. Veterane Captaine to the Cedar, p. 115. the Count of Tillie, Commander of the Imperial Armies. A ipray of the

Imperiall Cedar, p. 119. A daughter of Ferdinand the 2d, married to the D. of Bavaria. The Imperiall Cedar, p. 23. Maximilian Emp. who ferved under King Henry 8. at the fiege of Termin. Easterne Cedar, p. 5. 9. the Emperour of Constantinople.

Cork, Richard L. Boyle Earle of Cork in Ireland, whom the Authour

aimes at, p. 30.

Citherean Isle, the Isle of Cyprus, conquered by our K. Richard the first.

Carbasilis, the Lady Elizabeth Qu. of Bohemia; the reason of mbich name, see p. 120.

Campanthropo, (from Campus & Araporto) the Count of Mansfelld (o famous in the Bohemian warres.

Chevandra, the Count of Olivares, the great Favourite of the K. of Spain-Coppies, the inferiour fort of

people.

Cavalier. The top of Druina's Cavaliers, p. 60. Sir Kenelm Digby. Hardy Cavalier, pag. 69. Sir Robert Mansell, Vice-Admiral of England. Religious order of Cavaliers, p. 83. the Knights Templars.

Cardenia, Scotland, so called of Carduns, a Thiftle, the badge of the

nation,

Clons, Joung Princes.

DRuina, England, from a Greek word which fignifieth an Oke. Druinians, Englishmen. Druina's prime Officer by Sea, Charles Earle of Notingham, Lord Admiral, fone

into



into Spaine to Smeare the Peace between the Kingdomes, pag. 26. The fecretelt of Druina's Sages, pag. 38. Robert Cecill Earle of Salisbury, and principall Secretary. The high grown tree of Druina, p. 71. Sir Robert Carre Earle of Somerfet, his Confident, ibid. Sir The Overbury. the Guardian of Druina's prime for. treffe, pag. 82. Sir Gorvale Eluis Lientenant of the Tower. Druina's greatest Arch-Flamin, Doft. George Abbot, L. Arthb. of Canter bury. pag. 65. Druina's primitive denomination, pag. 28. Britaine, or Great-Britaine. Her primitive Sanctuary. pag. 37. the Church of Westminster.

Drones, Vagabonds, and idle per-

ELatena, Danemarke, from a Greek word, which figuifieth a Firsetree, wherewith that Country much aboundeth.

Elaiana, Spaine, from a Greek word which fignifieth Oylc. Elaiana's prime Officer by land, D' John de Velasco, Constable of Castile, sens to negotiate a peace between the Kingdomes. pag. 36. the Princely Plant of Elaiana, p. 43. Charles Prince of Spaine, pas to death in the Inquisition (as it is conceived) not without the consent of bis Father. Elme in Elaiana, p. 71. The Duke of Lerma, who an the death of King Philip the third (whose flour rishing favourite be is called, p. 84.) became a Cardinall. The Soveraigne

Ministers of Elaiana, pag. 103. the King of Spaine's Amhasadows in the Court of England.

Euschians, the Protestants in ganerall, particularly the French Hugonots.

ELMBS, the Nobility. Prime Elmes, principal nobility that comely Elme, pag. 84. George Villiers Duke of Buckingham. Elme feat to relieve Petrina, pag. 113. Robert Earle of Lindsey, who after lost bis life at the Battell of Edge-bill. Blime of Monticolian flock, pag. 115. William Earle of Pembroke, L. Steward of his Majesties boushold. Two of the nobleft bimes, page 107 che Earles of Holland and Cathle, for to negotiate the match wish France. Anoble from Elme, p. 117. Sir Henry Vane, then Comptroller of the Kings boufe; but finces you know what, Elmein Elsiana, p. 7 Iv for El lasana. Elme of Tamisond, p. 1201 see Tamifond.

BLDAR, the Dake of Bavetia, fa called both from bu age, and the ill savour be bath amongst m.

Eirenarch cryed up by Reports, Sir Edw. Coke Chinfe Institute of the Kings Banth, famous for his Books of Reports.

Porelt, a Realme or Gountry, For

FIRRE, the Kingley Danemarke,

Flamins, the inferiour Clergy! B a Galeria

The Clavis.

G.

Charles whe fifth Emperour, and King of Spaine.

Affociated Groves, p.22. the united Provinces of the Low-Countries. One

Grove, p. 26. one Citie.

Graffes, people of all forts. Some innocent Graffes, p. 50. Some of the Orders of Monkes and Friers.

H.

HIpparcha, Naples, from a Greek mord which signifiesh an horse, given yearely as a quist-rens to the Pope by the King of Spaine.

. Holiest of Cities, Hierusalem; as the whole Countrie of Palestine, the

bely Land.

Hawthorne, the Tree neare Glaffenbury, which the Author points to, p.55.

Homebia, by transposing of the les-

mians.

1.

Telia, the Confederate Estates of the Low-Countries, so called from a Greeke word which significath a Willow. Itelians, Hollanders. One of the Fisher Townes of Itelia, p. 17.

Imsterdam. One of the prime Townes of the Itelians, p. 83. Bergen ap Zome. The lacyes of Itelia, p. 74. she cautionary Townes of Flushing and Brill, paymed to Queen Elizabeth by she States.

Ivie, the Pope of Rome. The Patron of the Ivie, p. 48. Phocas, who slew the Emperour Mauritius, and gave the Pope the title of Universal Bishop. The Secretary of the Ivie, p. 50. Platina, who wrote the lives of the Popes.

Jochan Belul, Prester John and his Countries in the heart of Africa.

Inoculation, marriage. Infoliation, the same.

L.

Eoncia, the Estates of Flanders, or the whole 17 Provinces, so called from the forme of a Lyon which it hath in the Mapp.

Laurels, Schollers, Laurell-groves, the Universities. Groves of Laurels,

p. 25. the fame.

Lurana, Ireland, so called from Lyra the Harpe. Luranians, Irish men, from the same musicall instrument spoken of, p. 32.

Lillies, the French, from the Armes of that Kingdome, which are the

Lillies

Loyolists, the Jesuites, so called from Ignatius Loyola, the founder of their Order.

Levantina, the East-Indies, from the Levant, which fignifieth the East in French.

M.

Monticolia, Wales, so called from the mountaines of is. Prime of the 9 Heroes, p. 28. King Arthur, one of the 9 Worthies, of the Welch, or British race. Elme of Monticoli-

an flock, fee Elme.

Mulberrie leaves there.

MYRTLE, the Signeurie of Venice. Regall branch of the Myrtle, p. 60. the Realme of Cyprus, belonging formerly to that Signeurie.

Medlars (or Open Arfes) Curte-

zans, or Common women.

Mordogan, (by transposing the letters) is the Count of Gondomar, Ambassadour from the King of Spaine to England.

Melissanus, Pope Urban the VIII, the Pope now being, from a Greeke word signifying a Bee, which he giveth for his Armes.

The Magus of his time, p. 41. Phi-

lip the 2' King of Spaine.

Oke, the King of England. Caledonian Oke, p. 35. King James, so called from his birth in Scotland, called in old Writers Caledonia. The fairest Branch of the Royall Oke, p. 65. the Lady Elizabeth the Kings Dangber. The brave Standell of the Oke, p. 65. Prince Henry. The Princely Standell of the Oke, p. 101. Prince Charles, now King of England. The Oke now Regnant, the same.

OLIVE, King of Spaine, from the abundance of Oyle and Olives which the Country yeildeth. Branch of the wild Olive, p. 41. Don John of Au-Bria, base sonne of Charles the 5. Oratour. That Flexanimous Oratour, &c. p. 84. Sir Fr. Bacon, Lord Verulam, then Lord Chancellour.

Orenge, Maurice Van Nassam Prince of Orange, Commander of the forces of the States Generall. A Towne of which the Orenge is Lord, p. 88. Breda in Brabant.

P.

Peter. Petropolitans, Papists, or the Papall faction.

Poplars, the Commons generally; particularly the Commons in the House of Parliament.

Plants, people of all forts and qua-

Petrina, Rochell, from Petra a Rock, which the French call une Roche.

Plane, the Duke of Saxonie. Pine, the Duke of Savoy.

Pourlieus, p. 55. the adjoyning

R.

R Henusum, Germany, fo called from the River of Rhene.

Roses the English from the Roses, the badge of the Nation.

Rhodophil, Gr. a friend of the Roses, Tho. Lord Wentworth Earle of Strafford, Lord Deputy of Ireland.

Ramundus, by transposing the two first letters is Armundus, the name of the samous Cardinall of Richelcin; of whom see more, p. 124. Ge.

Rocalino, by transposing the two first syllables is Carolino, His Ma-B 3 Jestie

The Clavis.

jestie now King of England, but then Prince of Wales.

Ragged Staffe, Spaine.

S.

Sice-Ace, p. 26. King lames the 6. of Scotland. and the first of England.

Sycamore, the Duke of Lorreine.
A spray of the Sycamore, p. 123. a
daughter of Lorreine, married to
Mounsejur, the French Kings Brother.

Sophronio, the Earle of Bristoll.

Shrubbes, the poore people of a State.

Т.

TAmisond, the Citie of London feated on the Thames. Elme of Tamisond, p. 120. William Lord Cravon, sonne of Sir William Cravon, Lord Major of London.

Thorne, Ambrose Marg. Spinola, Commander of the Spanish forces in Flanders.

Thistles, the Scots Mee Cardenia. Timaurania, by transposing the leeters is Mauritania.

Tutelia, by the like transposing is Lutetia, or the Citie of Paris.

VINE, the French King. Next stemme of the Vine, p. 16. Francia D. of Aniou, chosen Duke of Brabant, &c. The Adventurous Vine, p. 34. King Francis the first, taken Prisoner at the Battaile of Pavic. The

martiall Vine, p. 38. King Henry the fourth. One of his Predecessours, p. 39. King Henry the second, killed in a Tilt or Turneament, by a French Protestant Lord. The Vine now Regnant, p. 102. King Lewis the 13. then reigning. The rare masculine branch of the Vine, p. 126. Lewis the Dolphin, now King, borne after 20 yeares sterilitie.

Villerio, George D. of Bucking.

ham.

Volgania, the Empire of Moscovie, so called from the great River of Volga.

W.

Willowes, the confederate Eflates of Holland, where is plenty of them.

Worke of Wonder, p. 43. the Escuriall, or Monasterie of S. Laurence in Spaine, built by King Philip the second in forme of a Gridiron.

Y Ewes, the Bishops or Heads of the Clergie, so called from the Yew which growes most commonly and most naturally neare the Church. Assembly of Reverend Yewes, p. 113. the Convocation of the Clergy.

ZElotists, our English Puritans, whom he describes as the chiefe Enemies of the Petropolitans, p. 55, 56, &c.

The end of the Clavis.

DODONA'S





DODONA'S GROVE,

OR,
The Vocall Forrest.



I fortund not long since, that Trees did speake, and locally move, and met one another; Their agric whistlings, and soft hollow whispers became Articulate sounds, mutually intelligible, as if to the soule of vegetation, the sensitive faculties and powers of the intellect also, had been co insused into them:

They traveld to strange Countries, cross'd Seas, made peace and warre, alliances and leagues, assumed names and Characters of distinction, and discharged all the functions of Rationall creatures.

In the sacred Oracles we read of one that discern'd men to walke like Trees, but here cleane contrary, you shall see Trees walke like men. We read also there of a mighty Monarch, that was means by a Tree; And it is no new Character of man, that, He is a Tree revers'd.

The great Sicilian Antiquary leavesh upon record, that in the nonage of the world, mens voyces were indiffinct and confused; And sojourning chiefly in Woods, by a kind of assimilation and frequent impressions in the eare, they resembled those soft sufurations of the Trees wherewith they conversed; until Time, (which ripeneth) and Art which perfecteth all things, and bath a greater interest in speech then Nature her selfe, did distinguish these mishapen sounds into syllables, and so by degrees into language.

At that time, when this parley of Trees began, I my selfe was but a little, little Plant newly sprung up above ground; And passing through the terrible Birch to Boetia, where I tooke in my best Sap and came by degrees to a consistent growth (which was not very high, in so much that some thinke I was let in the wane of the Moone) I was transplanted from Boetia to Tamisond, And thence as my Genius strongly led me, I often crossed the Scas, and rang'd up and downe through most of the Forests of the lower world; And as I passed along, I observed the motions, and studied the properties of sundry sorts of Trees, as well forreigne, as homesprung, and of them I intend to relate some passages; In the narration whereof I will endeavour to go between the Barke and the Tree, as neere as possibly I can with safety, to sife out, and set downe the truth of things; for the prime vertue of story is verity.

Wherefore I bope to obtaine a capdid construction of thu roughhewen, ill-timbet'd discourse, and that the Reader will be pleased as he shall passe along through these woods, to afford me sometimes his second thoughts, and observe also the constant veine of impartiality, which runnes through the whole worke, which he shall find to be such, that it will infranchise his judgement every where: And such, I know will dispense with my errours and slips, for it is very hard but one passing through so many Forests as I intend, may

meet with some Rumbling blocks in his way.



Dersponogia.

—Sacra lovi Quercus. A Character of DRVINA.



Here is a goodly Forrest, Druina by name, anciently called, the White Forrest, wherein the royall Oake rules in chief, and with such a latitude of power, that He stretcheth forth his branches to the Sea, and his boughes unta the great Rivers. It was ordained by Heaven, that She should be principally protected by Neptune, who with a slying guard of brave winged Coursers doth engarrison her so strong-

ly, that, lying fafe in his bosome. she may be said to be --- Media insuperabilis Unda.

She being endowed with those two properties which that great Register of natures secrets requires in an invincible Country, viz. A secure and easie going out for the Native, and a doubtfull hard coming in for the stranger; which made the Carulean God so indulgent of his Drnina, and to repose in her such a rare confidence, that besides the cluster of Diadems which begint her high fronded fore head by land.

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land, he transinitted to her long since his very Trident, making her Impresse, yea, Empresse of the Sea, and that in so high a degree of Soveraignty, that in her owne waves, he gave her an Exclusive propriety; in so much that the utmost extent of her desmenes royall, are adjudged, by some great Clerkes, to be the shoares of the neighbouring Forress.

Whereby the is growne to famous through all the inhabited earth, and formidable to the next adjacent regions, that maugre all their menaces, pretentions, and practiles, the gives them the law upon falt water; which makes her a terror to her foes, a fhelier to her friends, and fecurity to her neighbours; But above all, the hath thereby a constant thrength to defend her felte: And felfe defence hath beene alwais beld

the first maxime of policy.

Much more might be spoken in honour of Druina, which I suspend, untill I have made you acquainted with some of her neighbouring Forrests, because I am to make often transcursions into them as I passe along; And first of her next opposite neighbour Ampelona, where the Majestick Vine doth monarchize in the highest degree of Soveraignty.



A Character of AMPELONA.

Rode Caper vitem; tamen bic, eum stabis ad aras, In tua quod fundi cornua possit, erit.

tures best peeces, one of her chiefest Granaries and Wine-cellulars; a square of 5 50 miles traverse, take the diameter where you will, thronging with such multitudes of sappy and spritefull plants, that the generall calcule which was made in the last perambulation exceeded eight millions; a rare soyle that in no larger a circumference, can give radicall moisture to such a number without borrowing of any; Corne, Wine, and Salt, her three rich staples doe so abound in her, that she seasoneth, and keepes from starving very many of her neighbours, but especially the Forrest of the South, which otherwise would perish for the staffe of life.

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There is no Region on Earth fo daintily watered, with fuch great navigable Rivers, whereof some are said to be pav'd with Troutes, borderd with crevices, and imbroderd with Swannes; And upon these multitudes of brave Cities stand, and all her great ones stand so; but amongst them the mid-land towns are most flourishing and abounding in wealth, which shewes that her riches are interne and domesticke; For as it is the marke of a good housewife to be more Vendax then Emax, rather a seller then Buyer, so is it of a good Countrey; And such a one is Ampelona, which sends forth farre more, then the fetcheth in. The War-like Vine swayeth here in the most absolute forme of supremacy that may be, for He not onely makes Peace and Warre, fummons and diffolves generall meetings, pardoneth, naturallizeth, ennobleth, stamps, and layeth value upon coynes, but also enacts lawes, executes justice, and layeth impositions at pleafure; and He may thanke Druina for this boundlesse power, for when the by the strength of her borned Tem had feld downe a great number of the frongest Trees that were in Ampelona, and made such firme invalions into her very bowels, that there could be no univerfall affembly, the necessity of the times cast the power of the three estates upon the Vine himselfe, that his mandates should stand for lawes, whereby he laid what taxes, and made what leavies he pleased; His fuccessors made vertue of this necessity, which though temporary at first, continueth ever fince; For Soveraignty where she gets an inch. flickes not fometimes to stretch it to an ell. But that which made it more passable was, that the burden lighted chiefely upon the poore Coppices and Underwoods; fo that ever fince, the Vine himfelfe, with the taller forts of Trees, specially the hely Yems (who ingrosse more than all the rest, and are thought by computation to have the third part of the Forrest,) sucke all the sappe, and leave the poore forubs to dry up, fade away, and wither; and when they have got any moisture, they serve but as sponges for others: Out of which disproportion ariseth this inconvenience, that they become pusillanimous, and almost uselesse for military services, being so often peeld, that they never come to be perfect and firme timber.

It is alwaies a mix'd government twixt Peace and Warre, which finds perpetuall employment for many of her stirring spirits, having the advantage thereby to be surnished upon all occasions with experienc'd martiall instruments; for Ampelona having open frontires

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contiguous every where with fome Alien, She cannot joine Peace and fecurity together, nor fetch a found fleepe, but Hercules-like with clubbe in hand. She is the greatest one knot of strength in the Westerne world, and for the situation sittest to disjoyne or unite her neighbour forces, and confequently to be Arbitratrix and compoundresse of any quarrell that may intervene: And never, since she woare the Imperiall diademe, was Ampelona so potent, nor then, so well knit and compacted as now she is; so that it is held a maxime, If Am. pelona combat not her selfe, she is invincible; And this she hath too often done, turning the fword of civil broyles into her owne bowels, to farre that the bell hath often toll'd, but never yet rung quite out for her liberty, which was thought not long fince to be upon point of expiring; and no wonder, the abounds to with quicke fets and wild. ings, and a world of boyling volatil spirits, impatient of peace any longer then they are recovering the ruines of warre; present danger magnanimates them, & inflames their courage, but expectation makes it languish, fo that the Forrest of the South (which is ever emulous of Ampelona) compareth their valour to a squib, or fire of flax, which burnes and crackles for the time, but suddenly extinguisheth; Indeed fury when the first blast is spent turnes commonly to feare, and they that are possessed therewith may be said to be like the moneth of March, which entreth like a Lion, but goeth out like a Lambe.

Ampelona is one of the chiefelt climes of complement and court-This under heaven, which puts fo large a distance twixt the tongue and the heart, that they are seldome relatists. Most of her Plants have the Heliotropian quality of the Marigold and Tulip, who follow the motion of the Sunne opening and shutting with him; The fancy predominates more than the judgement, but they in whom both these concurre are admirable, as there is amongst them at present a notable example, which serves for a mighty proppe to the Vine, and tis well knowne no Tree needs props more. For friendship, love commonly flames there, before it burnes, and so cannot be long lasting, for though fielt affection maketh deepelt impression, yet that: love is held most permanent, which dives into the foule by foft degrees of mucuall fociety, and is matur'd by time; very acute they are, and causelous in treating, and therein have prov'd (more than once) too bard, for plaine downe-right dealing Druina; finally, some fay. one shall best discerne an Ampelonian, and most to his advantage, if

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one looke upon him, as we use to doe upon scarlet (his prime colour) the dye whereof is better discern'd by quicke glances, and a

passing eye, then by a fix'd.

I write not this to derogate from noble Ampelona, for I honour her in a most high degree, having practically found her better fort of Trees though allowed their fancies, (and that they participate somewhat with the Corke, and are subject to be Baken with nucertaine winds) to be the most generous, daring and ventrous spirits, and fulleft of resolution and mettall for their Country and honour, of any upon the surface of the earth; and what was said before must be understood, as the Philosophers use to restraine many propositions in their Schooles, Non de singulis generum, sed de generibus singulorum: No where are there more quicke inventive and penetrating capacities, fraught with all kind of scientificall knowledge; Not any are more generally imitated for fashion, comportment and garb, which many of her neighbours doe follow to a forc'd kind of affe-Aution, thinking they are not refin'd till then; not any have more of the Cavalier then they, the Levant parts ring more of them, and their Martiall atchievements, then of any other Nation.

But I have fojourn'd too long in Ampelona, I will now crosse the Hils to Elaiana, whence if a meridian wind bloweth, I am sure to know when I am neare her, by those sweet fragrant odours she casts from her very shrubbes, for the bruit animals there make themselves

beds of Role-mary and Thyme.

But strange it is, and indeed very strange to me, that there being but a hill, yea a small bridge of partition 'twixt Ampelona, and Elaiana, there should be such an antipatheticall and quite differing genius in their plants; I know, Nature delights, and triumphs in diffimilitudes, but here she seemes to have industriously studied it: The nature of the one is debonnaire and aco'stable; of the other retir'd and supercisious: The one quicke and spriteful; The other slow and Saturnine: The one bushy and tusted on the top; The other spord short: The one delights in a close thicke rind; The other goes thin and scarified: The one gay underneath, the other without, which makes some of them to be compared to the Cinnamon Tree, whose Rind is more worth than the body; The one takes the ball before the bound; The other stayeth for it, and commonly fetcheth a surer stroake: The one in the carriage of his designes is like the Wind, the

other like the Swane in the fable, when they went to try their strength upon a passengers cloake: The one knowes how to shuffle the Cards better; The other playeth his game more cunningly: The one disgests all he swallowes; The other is subject to cast it up againe: The one contracts and enchaines his words speaking pressingly and short; The other delights in long breath'd accents, which he prolates with such pauses, that before he be at a period of his sen-

tence, one may reach a second thought.

In fine Saturne swayeth o're the one, and Mercury o're the other, with whom the Moone also hath a great stroake, so that some thinke the bush which the man in the Moone carrieth on his backe, did grow first in Ampelona, and that the wheele of fortune was made of a piece of her timber; Out of these various premises you may inferre that there is a politicall, morall and naturall opposition and difference 'twixt these so neare neighbours; both in their comportment, garb, fancy and humour, so farre, that one may say, what the one is not, the other is; insomuch that if you would fetch one from the remotest parts the Sunne displayes his beames upon, yea from the very Antipodes; he will agree with either, better then they one with another; yet they both symbolize in this, that they love to look upon themselves through multiplying glasses, and the bigger end of the prospective. But I must hasten to Elaiana.



A Character of ELAIANA.

ND now I am come from Gods bleffing to the warme Sun, who is a little too prodigall of his beames here, which makes the foyle leffe fruitfull, and to be a kind of wildernesse in comparison of Ampelona, being like a Libbards skin, here a spot, and there a spot inhabited; she swery where with huge hils; And some would make a question whether the minds of the Inhabitants or her mountaines be highest; the tops whereof by reason of the tenuity and clearenesse of aire, (for sometimes you shall not see in the whole hemisphere from morning to night as much cloud as would line a Monmouth

mouthCap)you may discerne above two hundred miles off, and some of them periwig'd with snowes all the yeare long; And on some, one shall find more difference in point of temper of aire, 'twixt botto me and top, then 'twixt Summer and Winter in other places : But where Elaiana hath valleys, there she is delicionsly fertile, such bleflings humility carryeth alwayes with her; Her rivers having for the most part high bankes, and shallow bottomes, serve not for Navigation, but are wheel'd up into small Cataracts, and so divided into fluces, to humectate the bordering foyle, and make it wonderfully productive: A cheap Country to travell in, for one will hardly find meat for money, (but famce good store) the conveyance of provision being so difficult, yet this scarcity carryeth with it a notable advantage for Military uses, wherewith nature seemes to recompence her, for her Plants are the tougher thereby, and can endure more then they that forent forth of wanton foft feyles; Moreover her abruptnesse, barrennesse and heat, carry with them another mighty benefit, for the cannot be over-run by forreine force, in regard that betides the difficulty of passage, an Army wou'd either starve for want, or miscarry, for the unusuall heat of the clime, which I believe was the reason, that the Roman Eagles could hardly fly over her in nine (core yeares, whereas they flew through and through Ampelona in leffe then nine.

For the quality every thing she beares is passing good, onely she failes in the quantity; And did she abound in plenty as she excels in perfection of all things (by reason of the full concoction the Sunne makes) specially had she Corne proportionable to her greatnesse, she

would prove terrible to all her neighbours.

The mighty Olive who now swayeth, thrives well, and frudisteth by ingrasting upon the lovely Ampelonian Vine. He keeps his Court neare the very center of Elaiana, like the Sunne in the Heavens, which being in the midst, equally communicates his beames to all. And a spacious Kingdome is like a great Indian hide, plant your foot on one side or corner, the other will bound up against you; tread on the middle, all parts will lye stat; so some hold it a maxime in policy, for the Prince to reside in the very navill of his Kingdome, to encounter all insurrections with the more celerity, that may arise in any other part. But now me thinkes I spie a Satyre with a huge bushy head rushing out of Ampelona, and breaking out into this critical discourse

discourse of Elaiana; That the time was when Elaiana did containe and content her felfe within the circumference of her owne boundaries, without any further encroachment, but of late yeares the hath That up, and foread her branches farre and neare into all parts of the habitable earth, whereby the is growne up to fo monstrous and giantlike a proportion, that the is become formidable to all her neighbours, in such fort, as she puts every one to stand upon his guard, and have a continual larum-bell in his eares; they fland gazing at her valt bulke, and wonder when the will leave growing; for in her politicall designes she differs from all her Neighbours, in regard that whereas they doe onely labour and cast about how to conserve and fecure what they have already, and keepe the scales even, her counfels tend still to enlarge and augment her territories. The discovery of Columbina, I confesse, together with the conquest, was a worke of hers; yet it is observed those vast treasures the transports thence thrive little, in regard of the Ocean of humane, though favage bloud, the spilt there; so that some affirme the blond would overpoise all the gold the had ever thence, if they were counter-balanc'd; And as that treasure was first got by such essusions of bloud, so the greatest part of it hath been spent ever since in bloud, for most of the broyles of the Westerne world have beene fed and somented by it.

But that immense tract of earth she holds under that clime, is preserv'd rather by the conceipt and report of her greatnesse, then by
any intrinsicke strength: yet I cannot deny but her dominions are
very spacious, that the Sun never forsakes her quite, perpetually
shining in some part or other above our hemisphere: a grandeza, I
confesse, that none of all the source Monarchies could vaunt of, no not
the Roman, whose greatnesse was said to have no horizon, though
falsy, for he could never crosse Ganges, or clime over Cancassu, insomuch that Elaiana glorieth, Apollo onely with his chariot can measure the extent of her territories: And they speake of certaine Ambassadours that came not long since to the now regnant Olive from a
Pagan Emperour, upon whose credentiall letters was endors'd this
superscription; To the King who hath the Sanne sor his belmet.

Publike fame hath long given out that Elaiana aimeth at the fifth Monarchy, but that is a fond conceipt of hers, and building of Caftles in the aire; for she hath beene told long since by the Oracle, that she shall never attaine it, because all other soyles reject her plants, and

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fly from under their Badon, as the Serpent from the Ash, who will leap sooner into a sire: in so much that from those places to which she gives protestion, she seldome hath any affection; for the Elaianians are observed to partake of the nature of Oyle in divers qualities, therefore most properly are they govern'd by the Olive: First, Oyle is observed to swim still on the top, and the reason the Naturalists give, is, because aire doth most predominate in it, so are they sifted up with an ayrie conceipt (for ambition is nought but ayre) that they are only design'd to be Lords Paramount of the world.

Oyle will hardly or never (unlesse it be well beaten) mingle and incorporat with any other liquid thing a so they, wheresoever they come, doe very hardly agree, and sympathize with any other Nation. Oyle hath a dilating quality, that by soft insensible degrees it spreads and still gaines upon the body where it sals, so they by politicke close wayes use to eate into, and incroach upon their neighbours, or more properly for this subject they are like the Tartarian plant Boraneth, which growing up to the visible forms of a LAMBE,

intentibly eates up all the graffe round about it.

Lastly, Oyle is slow, smooth and solid, so are they observed to be in their motion, though it be a question yet unresolved, whether their affected gravity and slownesse in their negotiations have tended more to their prejudice or advantage: And they would bring all others, that have to doe with them, to follow their pace, it being one of their maximes, that policy must move after the motion of Saturne, the highest of the Planets: yet although they are long in consulting, they are quicke and sudden in executing their designes, and therein are rather of the nature of the Mulberry, which the Arbelists observe, to be long in begetting and keeping his buds, but the cold scalons being pass'd, he sootes them all out in a night.

Another obstacle to Elaiana's pretended Monarchy may be, that it is observed the Soveraigne Ministers she employeth abroad in the highest kind of trust, are so intentive for the improvement of their owne fortunes, that it is growne to a proverbe, some of them gnam, others ease, and some devoure in those places, wherein they are deputed to beare Soveraigne sway; Adde hereunto that her forme of government is none of the pleasings, for she chooseth to rule rather by feare, then love, And where she gets any love, it is drawne as thread

thread through a needles eye, out of the apprehensions of feare, it being one of her principles,

That obedience derived from such a love is surest, in regard that feare as the carefullest and greatest house wife of our passions, swayeth more powerfully o're all the rest, and keeps them still in centinest, And so makes good subjects, as it did Gods at sirst,

Primus in orbe Deos fecit Timor ---

Besides all this, as one hath lately observed, Elaiana hath beene a good while troubled with a sastidious issue, which she caused to be made at first for a dizzinesse in the head that proceeded no doubt from that huge beighth she is mounted unto; it was cauterized at first by Itelia, who tetched her iron from Druina and Ampelona; at the beginning it pured only the grosse humours, but afterwards it exhausted her very radical morfture, (which she sucked chiefely from Columbina,) and her natural beat (the two columnes of life) began to decay. She was often with Apollo to have this issue stopped, but there after a long debate, she was positively advised, by the unanimous vote of the most exquisit Doctors assembled of purpose to know the nature of her disease, for to continue the issue still open; for if she stopped it, she was like to fall into a worse malady, viz. a dropsie, whereof there appeared in her some symptomes, by the unquenchable thirst she hath of domination and rule.

Moreover it is lately given out that she intends a speedy pilgrimage to Delphus, for a cordiall against the weaknesse of her stomacke, in regard the concocting heat seemes to be somewhat impair'd; for whereas before she never used to disgorge what she had once swallowed, she hat lately cast up some good bits, yea the most precious and sweetest she had, when she cast up the last, all her Saints were a while taken away from her, so that she had not one lest to pray unto; whereby it appeares though her appetite be as good as ever it was to like all she seeth, yet the retentive vertue of her

Romacke is not fo ftrong, as formerly.

Lastly, the Regions o're which the broad spreading Olive fignorizeth, are squared up and downe, and dispers'd by such an unsociable distances which makes him receive bassles sometimes from petty



petty companions) that except Elaiana her selfe, and not all she meither, but that pare which gives the Castle for its crest, together with Columbina, and some trienniall donatives she hath from Hipparcha, the income doth no where countervaile the charge of garrisons and governors. Yet I must confesse, the two benefits that account to him by this diversity of territories are very considerable, First the oportunity to propagate piety; Secondly, to have choice of imployments for his subjects, and meanes thereby to breed up wi'e, undertaking, and heroicke spirits;

For great commands elevate the mind to great thoughts, which being conversant with weighty, and high passages, the soule is inlarged thereby; whereas inferiour States by their petty imployments and slender rewards impoverish and abase the fancy, rendring it too narrow for high undertakings. Countries of conquest cannot be conserved without continuall expence, nor their service used with like assurance, specially by Elaiana,

which can relie no where upon meere love and fiduciary obedience, unlesse it be at her owne home, where I cannot deny but she is exemplarily loyall to her selfe in a high exact obedience. Touching other places she may be said to hold them, as one should doe a Wolfe by the eares; nor will I speake now of the crazinesse of her title to many of them: So, that she is never in perfect tranquillity abroad; and she esteemes her selfe to be in a manner in perfect peace, if she hath onely to doe with that huge Bramble of Alcharona; so that it may be hence infer'd, that the Olive is of late yeares much degenerated from his Primitive nature, for whereas he was used to be the Embleme of peace, he now ruffleth in a continual course of armes; And this is the reason I believe, that the branch of Olive, which at the beginning was the ancient cognisance of Elaiana, is turn'd of late yeares to the Ragged staffe.

The Ampelonian Satyr, having thus disgorg'd his stomacke sud-

denly ran in, and re-imbosch'd himielfe.

For my owne particular, let AMPELONA tattle what she will against Elaiana, I professe to honour her for sundry reasons, I very much honour her for the solidnesse and secrecy of her Counsels; For her loyalty to her Prince, her patience and admirable phlegme,

her painfull and long moulded confultations (proles tarde erescention) her deepe prudence and circumspection, and indeed the O-live being facred to Pallas is an Embleme of prudence, as well as of peace; she deserves honour for her constancy, though with infinite expence and numberlesse inconveniences, for the recovery of her owne; And without doubt it was a singular blessing from heaven, that the discovery of Columbina, with the conquest thereof, was reserved for her; I respect her for her perpetually professed feud against the common enemy. That her plants never rove abroad to beare atmes for any strange Prince, whereas others receive pay, and serve under the banners of Insidels, and oftentimes against their owne naturally Princes; And as for Warres, so for Wares they go not abroad any where to trafficke, but into the dominions of their owne Prince, which makes the Olive to have no small advantage of his neighbours upon any sudden breach.

Amongst other places where the Mariall Olive shoots forth his imperious bonghs, Leoncia is one, and thither I am bound next, but the worst is, that I must passe throughthe very heart of Ampelona; a mighty incommodity. For she being in perpetual dissidence, or actual enmity with her, but alwaics emulous and suspectfull of her, I am afraid to be stopped or fearch'd, if not strip'd in the way; And is I passe by Sea, I may chance fall from the frying pan into the fire, I meane into the hands of the Itelians, who of all other are most skilfull in rummaging and pillaging; Besides I use to have a squeazie stomacke on falt Water, for I doe nothing but tell what Tree the

Shippe is made of.



A Character of LEONCIA.

--- Noli irritare Leonem.

Reme world, and Academy of armes for many yeares. The moderne (though meanest) kind of Militia is here altogether in practise, which consists in blockments and batteries, not pitch'd

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pitch'd fields. Never was there fuch a small circumference of ground, fo turn'd up, and unboweled by the Pioner, fo watred with blond, and calcin'd as it were by the flames and fury of Warre . which hath made it a fatall peece of inheritance to Elaiana, who hath tugg'd here fo long for her title, with fuch a vast profusion of treafure and effusion of bloud, that if the had not been drain'd this way. the might have tiled her palaces with occidentall gold and filver, and by this time happily have made her selfe Mistris of Timaurania her next transmarine neighbour, and regain'd the Mount of Olives, and atchiev'd other high feates against Alcharona: The vast expences the hath been ar, to reduce Leoncia to her old obedience, and entire Subjection, exceed the value of the thing it felte forty times over at least, it all Leoncia were to be fold in the market by out-cry; And questionlesse envie her selfe must needs acknowledge this to costly a constancy in Elaiana never to abandon her owne, to be a brave magnanimous vertue.

Leoncia hath many Groves of different plantations, but in the flem of Elaiana they all met as lines in one center, and came to be ingrafted all upon one flocke, some by conquest, others by donation, and cession, but most of them by inoculations; There was a designe more than once to reduce them all to a kingdome; But the multiplicity of customes, and miscellany of municipall rights, that sundry places clayme by inheritance were not compatible with a Monarchy: and the invading of this freedome of customes with that of the conscience, was the first fatall cause of Leoncia's revolt from her

The royall Olive was solemnly sworne at his Inauguration to observe these things inviolable; then to come to visit her once every
seventh yeare, himselse; and also to rid her quite of all forraigne
force, and to performe other obligatory conditions; But he being
once gone, and being dispensed withall for his septenniall visit by a
holy instrument from Petropolis, he resolv'd to governe them by
subalterne Ministers, who it seemes scru'd up the pinnes of power
too high, they layed on new taxes, fell'd downe some of the ancient'st tall Trees (as the Roman did the heades of the poppies) so that
they might be compar'd to the Axe in the Fable, who having got a
handle of the Woods with much entreaty; sell afterwards to ente
downe and destroy them at pleasure: A Counsell of bloud was ere-

And a harder yoake layed upon the conscience in holy rites. One reason the Olive gave, was, that Leoneia her selfe began to infringe her old priviledges by introducing new formes into divine service, and abolishing the old, in which by vertue of his primitive oath he was indispensably sworne to continue them: And thus

the argument was retorted.

Druina and Ampelona interven'd to compose these differences. but they had a short answer of the Olive, that he needed not the helpe of any, to reduce his owne subjects to conformity, but the oddes that were, he would referre to the Cedar his Cozen, who as it feemes proving no indifferent Arbiter, Leoneia sheltred her selfe Schough Druina had the first render made her both of protection and Soveraignty) under the branches of the Royall Vine, who fending the very next of his owne ftemme to governe her, he attempted, by the pracipitat Countell of some greene pringals about him, to ravish her, and render himselfe absolute. But he had a foule repulse; yet the profer'd againe her protection to the Vine, who having a most pernicious fire kindled (as it was thought after by the Factors of Elaiana) within the very bowels of his owne Forrest, he had worke enough cut him out to extinguish that. Hereupon she made her humble recourse to DR u I NA, who as well for her owne security (as the state of things then stood) as mov'd with much Princely compassion to succour the afflicted, gave her shelter. In so much that ever fince Draina hath ferv'd her as a backe of steele, and her forces have beene the very finews of her ftrength against the fronkes of the ragged staffe, and the iron rod of Elaiana; who in those Groves The referves yet under her protection and obedience, continueth to cut and loppe her so close, that one shall heare up and downe a repining rather against the harshnesse of governing, then a desire of revenge against the Enemy.

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A Character of ITELIA.

-Et jam nos inter opacas Musa vocat salices.

Mongst others which did Emancipate themselves from their obedience to Elaiana, Itelia was the chiefe, who by erecting her GROVE of WILLOWES to a republicke, and drawing after her five and more of the neighbouring Groves into one body politicke, in lieu of the Olive, tookethe Orenge to governe

her, yet farre from the degree of Soveraigne power, but rather to ferve her in a high martiall way: And to beare up against the Orenge, the Olive did luckily light upon a notable Ligurian Thorne who made the willowes to feele his Prickles in many places, and twixt the Orenge and Thorne fundry brave encounters, and cunning traverses of warre happened. By these meanes Itelia brought one of her Fisher townes to be the prime Mart of all Leoncia, and to a supendious height of commerce and riches, and other strange feates she hath done since. to the astonishment and admiration of all that know her. And it feemes all things conspir'd to raise Itelia to this passe : First, the distance of her great Master; the humour of her plants being of a nature patient and industrious and more inclinable to a Democraticall government: Adde hereunto the quality of the Country every where indented with water, and thereby fortifi'd, and made inacceffible. nature her selfe undertaking that way her protection, so that she can overwhelme and turne her selfe into one pond when she list. Hereunto concurr'd a further advantage of fituation, having behind her Elatena, and her great King the Fir, for her friend, and those places which afford all kind of materials for shipping, and for all kind of nutriment and military supplies hard before her Druina and Ampie lona, both swarming with superfluous Graffes, and suspectfull of Elaiana's greatnesse, & thereby not unwilling to contribute strength for community of danger, and confequently of reciprocall confervation, which

which must needs be the strongest tie of Politicall love.

But now methinkes I spie againe a Sunne burnt wainscot fac'd . Satyre rush out of Elaiana, swelling with spleene and revenge and burfting out into these vociferations; That Itelia is the nearest neighbour to Hell of any place upon earth, because seared lowest, and so is thought to conferre sometimes with internal spirits: That she is a double Usurpresse, in detaining not onely Elaiana from her right, but the very fish of the Sea also from their habitation; That she lives upon others idlenesse; That her State is patch'd up of depredations; That the is the rendesvouz of all schismatickes; that it one wanted a religion, he might have his choice there; That God and nature never intended her for a mansion to rationall creatures, she being destitute of the most necessary things that conduce to maintaine them : That the burnes up her earth before the day of judgement: That whereas her willowes were us'd to be of a pliable and humble nature, they are degenerated lately to Trees of a tougher bulke, yea into Bubborne poplars: fo that if occasion were offered, the Oake and the Vine would finde it a harder taske to suppresse them, then ever they had to raise them : That in her negotiations with Druina and Ampelona she hath turn'd entreating to treating: That she hath beene the Incendiary directly or collaterally of all the combustions that have happened this fide the line, ever fince her revolt from the Olive; That the is a forge of false Coynes, whereby she hath damnified Elaiana, as much as any other way, by importing counterfeit stampes: that she hath rare inventions to export Gold and Silver, to raise or depresse their rates, and abase the allay; That she hath reaches beyond 7 EW E, or GENOWAT in new wayes of Vlary, in Bankes, Lotteries, and Lombards, in bargaining and bartering, for the will make the Fox tayle pay for the whole skinne; That the marr's her neighbours Marketsabroad, underselling them in their owne commodities; That she is growne extraordinary witty in devising new tortures, by fire and water, as she made triall lately upon the Druinians in Baymona: In fine that the is a nest of Water Rats, a mount of Pismires, the Caterpillar, Cankar, and Cobwebbs that infects the Olive and hinders his further growth, the vermine that corrodes his mines.

Thus the Elaianian Satyr didrave, and rend the very ayre with his loud clamours, but in regard they are but the fruits of adulted choler, and the evaporations of a vindicative spirit, Itelia needs not much

care for them, befides the must give loofers leave to speake. For my own particular, I professe to respect and love Itelia for divers regards, yea, I admire the Itelians for their industry and inventions at shore and sea, where they swimme like Elephants, whilst other made like sheepe, and indeed they are the onely doers of miraoles in these moderne times, for they force an habitation with infinite expense and paines out of the very jawes of Neptune, by checking his impetuous billows, and reaching the world, how much art can curbe and controlle Nature.

I love them for their cleanlinesse, in their food, sabrickes, and shipping; for their singular parsimony, for their perseverance, and indestaigable pursuite of their designes at home and abroad. For that rare unity and unanimous zeale they have to the common good, which is such that so many differing Groves seems to be but one Tree girt a-

bout with the cincture of concord.

I wonder at them for their prudent and equal distribution of wealth, not one amongst them being excessive rich or excessive poor, nor upon any part of the earth fewer beggars, it being as rare to fee one there, as it had beene to have met with a Poet in Platoes common-wealth. I honour them for their exactnesse in military discipline, for no where is the marching fouldier more regular ; I commend them for their plaine down-right dealing, and punctuality in payment of cambios, contracts and the Souldiers Salary, and herein give meethe service of a common-wealth, rather then a Kingdome : And lastly, I must love them in regard they are the surest consederates of Drnina, for I know not, where else the can picke out a fast friend, or reposefull confident of such reciprocall interest, and whose politick ends are so concentricke; a friend that will Bine with ber in the darke, if need be, as old willowes use to doe: That the helpes away Druina with many of her superfluous Graffs, and breeds her military Instruments, and touching the mutuall dependency of conservation betweene them, that Embleme of the two pitchers swimming together representing Druina and Itelia with this motto, Si concutimur, frangimur, carryeth with it a great deale of truth. I respect her that she thucke close to 'Draina in two great actions; one of defence, the other of offence against Elaiana; And could Elaiana have brought her intentions home to her ayme, as to have rang'd all Leoncia to an entire obedience, and so have made her her chiefe rendesvouz, and magazin of instruments of warre, and Academy of armes, what just danger and perpetual concussions of scare, she would have strucke into Druina and Ampelona also, one of a meane capacity and forefight may easily judge.

And now that Itelia is come to so convenient and settled subsistence, it were no unwholesome advice that she would take for her motto.

---- Nil ultra, hic terminus esto.

A true maxime it is, and ever hath beene, that, that state which goeth out of the lists of mediocrity, passeth also the limits of safety: there is a cloud of examples to this purpose: while Sparta kept her selfe within those boundaries that Lyeurgus prescrib'd unto her, she was both safe and slourishing; but attempting to enlarge her territories by new acquests of other Cities in Greece and Asia, she went every day declining: But what need Irake the ashes of antiquity for instances so farre off! Let Adriana her sure friend and confederate forewarne her, who no longer then one age agoe, thinking by offensive undertakings upon her neighbours to spread her wings wider, was like to meme all her seathers.

Therefore Itelia should doe well, to stand now chiefely upon the defensive, specially neare home, for it is no lesse prudence to preserve then purchase; And if she thinks to grapple more, I feare it will weaken her hold, and must needs prejudice some places which now flourish with commerce under her, that have risen out of the ruines of these she goeth about to satten upon further, and besides (which is not the least thing to be thought upon) it will breed scruples and ombrages of doubts in her consederates, and draw on her selfe more envy

then the is aware of.

It is not improper that the Itelian is compared to the Ant for his fedulity and labour; and let him still continue an Ant, for if he thinke to turne to a fly, Elaiana will tell him she hath a proverbe, that God gives mings to the Ant, that she may destroy her selfe the sooner.

The truth is, that Itelia is growne up, by an extraordinary industry, to a mighty height and subsistence of wealth, and navigable powers and the world is now at that passe, that he who is Lord of the Sea, is also of the shore; Nor I dare avouch, did the Roman republicke though as well swadled in her infancy, as any that ever was, come neare her in so short a time, and some observe that in her proceedings she drawes to a neare analogy with the Roman, whose two most ad-

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vantagious vertues in casting the soundation of that vast monarchy, was paines, and parsimony; for the first, she is admirable, specially at Sea, where She swimmes like the great Leviathan, and carrieth away Druina's fish by whole sleets, turning them abroad into present treasure, or bartering them for rich commodities; and this may be said to be one of the maine stay les of her commerce. It is trassicke that gives her a being, in the mystery whereof she over-reacheth all others, for navigation being her only trade, and having little or no lands at all to manure, she digges into the bowels of the deep, and having had in times pass'd but a few fisher boates, she now displayeth her colours through all parts of the vast Ocean, where any of the winds blow, which from the number of source she first brought to a subdivision of two and thirty, And of these source worthies which compassed the terrestriall Globe one was hers, two of the other of Druina.

And it feemes Nature her felfe hath purpofely defign'd her Natives and the Country it selfe for Navigation and Negotiation; Them, as I faid before by a dextrous kind of propenfity, the Country, by ape pesition; For many mighty rivers passing through her Territories to dif imboke themselves into the Ocean, they may be said to pay her tribute as well as to Neptune; which rivers branching themselves into large and bearing streames, doe to fitly serve one another, and all the whole, that it seemes dame Nature, in framing humane bodies did not discover more providence in the distribution of veines and arteries for the easie conveyance of bloud into each part, as she hath shew'd here in dispersing, and disposing of those waters so orderly for trafficke. These Rivers bring her what the large continent of Rhenusium, and other Easterne dominions use to afford, and she lying betweene them and the Sea, furnisheth them with all forts of farre fetch'd forraigne commodities; Thus she makes a rare vertue of necessity, for having almost nothing of her owne, yet She as bounds with all things.

Furthermore it is observed that warre, which useth to impoverish others, enricheth her, for navall prizes make up a good part of her wealth; But while want and warre makes her thus trot up and downe, it is question'd, if her plants were rooted in some selfe sufficient soyle, whether they would still continue so industrious; or whether they would subsist as well if they were suffered to rest in a

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supine and perfect peace, as they have done hitherto in war; peace leaving every one to attend his particular pleasure or profit, while the apprehensions of seare in time of warre make all concurre for the common safety: And the long familiar habitude, they have had of armes is such, that they have as much certainty in their art of War, as

others have in theirs of peace.

Touching these doubts I will not undertake their decision, but leave it to them, who have felt the pulse of their dispositions longer then I. There is no part of the habitable earth, confidering the small circuit of territory Leoncia hath, where there is a greater number of martiall instruments, for the Olive cut his Ragged staffe out of one of thefe Greves, at first; where there is also a greater confluence of all forts of exoticke plants, and where one may find more differing rites, customes, and tempers of humours. They that border upon Ampelong are quicke, vivacious and approaching the convertable nature of their neighbours. They that fring up in the middle part, which are the right Leoncians, somewhat more flow, and retir'd. The Itelians discrepant from both, respectieste of gentry, of few words, for they barrell up commonly more then they can breach, and fo may be faid to be like a great bottle with a narrow necke; yet are they most cunning and circumspect in negotiating, specially when they have been tampering with the Vine or the hop, and are dabbled a little with their liquor. They are of a homely out-fide, and heavy in action, which heavinesse is recompenced with two notable advantages, advisednesse and perseverance, mighty friends to great atrempts; and all this may be imputed to the property of the foyle it felfe, which being all twixt marsh and moorish, bath such a qualifying force, that when plants of a more vivacious temper come to ingraft amongst the Willowes and Offers, their imps presently partake rather of the nature of the foyle, then the flocke, and fo doe all anisnals elfe.

Having thus travers'd the diameter of Ampelona, visited Elaiana, pais'd through Leoncia, and taken such a painfull survey of Itelia, and her asserted Groves, I should seeme injurious to Draina to have saluted her so slightly; Therefore I will re-imbarke and steere my course thicker againe, and then proceed in my maine designe.



Of DRUINA.

ND now methinks I am arrived in a little new world, fo telfe-fufficient that the feems as it were to thrust away from her all the world besides, as being a sub-stantive that can stand by it selfe.

This is she upon whom the beames of true piety did shine in the very infancy; for no sooner had the

Roman Eagles beene there ditplaid, but the standard of the crosse appear'd: The first Emperour and King that ever march'd under that banner issuing out of her bowels. This is she, who had three great Kings her Captives at once, who made one of her royall Okes carry away in triumph Ampelona's Lillies upon his victoricus branches, where they have growne and blossom'd ever fince. The Imperial Cedar serv'd under her colours, quartering his armes with hers, and receiving pay himselfe; And in that Martiall Forrest of Ampelona, her exploits were so admirable, that it hath been question'd, and that by no meane Criticks, whether her's there, or sometimes Rome's high feats of armes against the Hannibalian Carthage were more difficult and glorious.

This is the that perform'd fur h costly expeditions and Martiall pilgrimages to the upper world, and in her voyage thither (as a revenge for inhospitality) conquer'd the Citherean Isle, and for her exemplary proweste was offered the Crowne of the holiest of Cities, and more then once the Imperiall diadem of the Westerne world : Her Monarchs living in that fublimity and largeneffe of repute, that they were taken to be the common Arbiters of Soveraigne quarrells up and downe the world. In fine, this is the who of late yeares rayled the Willowes to fuch a height from a company of Shrubs, by preferving them from being crushed by the ragged Staffe of that broad freading Olive Elasanas King, whom the exhausted and reduced to fuch an exigent, that by publique Declaration he proclaim'd himfelfe insolvent of those vast summes he had taken upon credit; whereby it was then fayd, He made more ill faces up and downe among ft the Banquiers E 3

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Banquiers on the Exchanges, then ever that famous Painter Michael Angelo made good. This is she who cloathes not onely her owne natives and circumjacent neighbours, but the remotest regions of the earth with her rich fleeces, where the innocent creatures that beare them in that exuberancy, being free from the affrightments of all favage and rapacious animals, feed fecurely upon the luxurious honyluckled earth, which dame nature, by a most exact distribution (as if the had wantoniz'd and plaied the Bawd with her felfe) hath cut out into varieties of sportfull plaines, fertile valleys, and delight. full hills, whose bowells in fundry places are pregnant either with inexhaustible veines of most usefull, and well concected mineralls. or necessary fuell: No Region abounds more with Chases, Parkes, Woods, Groves, and goodly Trees, and of all other, Druina is beholden to Trees, for with their Boughs a good part of her preserved it selfe from the enemy by a notable Stratagem: Her lower Region Iwarmes with all forts of fowle, her Rivers with fish, and her Seas with whole shoales and mountaines of them, which her neighbours know too well. This is the which for the benignity of the clime is called the female Paradife, and not without good Judgement did that great Archflamin give her youth the attribute of Angels, the produceth such pure complexions. And the heavenly (bodies it feems) worke not here outwardly onely, but they have an interne inclinatory operation upon the motions of the mind also in a different manner from others, for her natives are not so light and avrie, as her next transmarin neighbours, nor so affectedly grave and flow as .. thers, nor so dull and heavy as these of that soyle, whence they were first transplanted, but of a middle composed temper, symbolizing nearest with them of Bombycina; And it is well knowne, that the Druinian hath been every where so cryed up for an innated integrity, that before he mingled with Forraigners, and fo by Coalition with them grew more Mercuriall; he was accounted the upright'ft dealer of any other upon earth, and to this day he retaines much of his primitive esteeme, that in divers places abroad, his very word Will countervaile the bond or pamne of another.

To conclude, this may be term'd the land of fortune, and a microcosme of her selfe, which by the gentle influence of the starres, abounds with that assume of all things, that for hospitality among her owne, and towards all comers else ther's not her parallel: her

delight

delight is to have old Trees without dores, and old fervants within: And indeed so plentifull the is in hospitality, that I have heard Druina tax'd abroad, that too many in her doe use to digge their owne graves with their teeth: Befides, fome thinke that fince the bop hath got amongst them, her Trees being subject to be fill'd with stones and gravell, it hinders the length of their growth; withall, 'tis obferv'd the Grape doth them no good, being of late yeares ut'd to be fo fophisticated with sulphury heterogeneous mixtures; Adde hereunto their too early inoculations; And that odde kinde of smoake which hath fatally got amongst them, and being so excessively suck'd, must needs dry up their radicall moysture, and so hasten their fall: but all this is accidentall: I will end with one property Druina is cryed up for, above all other, that when Forreiners, though forung up under the daintiest climes take once rooting in her, the makes them quickly forget their owne homes: As if the lots grew onely here, the vertue of whose fruit is, to cause in the eaters an oblivion of all other foyles; and indeed the low of all other Trees hath most affini-

ty with the Oke.

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There is no place upon the habitable earth, where the Muses have two fuch dainty Groves of Laurels, fo choice and rich seates, which both for plentifull exhibitions, and sumptuous edifices of that kinde are unparallel'd: They perpetually produce hopefull young cions, which germinae with all kind of knowledge, and come by degrees to a perfect maturity, whereby the is alwayes furnished with nur/eries of scientificall graffes, which she disperseth up and downe to unfold the facred Oracles, for which she is now as renowned, as sometimes the was for her Druyds; And for a cumble of all felicity piety thines here in genuine true lustre, neither adulterated with any forc'd colours to fet a specious glosse upon her, by any phantasticke forme of outward ceremony; Nor is the bereav'd of such decent robes and rites (whereof some fanaticke firsts would strip her starke naked) that may make her appeare in a venerable and comely garbe: This stately Forreit hath multitudes of gentle lodges, and strong retraits, amongst which the great Emporiall Tamisond is the prime, which take all her dimensions together, (for she hath not the advantage of the circular figure) with her suburbian, and conterminent fabrickes, may well compare in magnitude and number of foules with the greatelt affembly of houses in the lower world. For wealth and an ubiquitary

quitary commerce, none can exceed her; And for government diurnall and nocurnall with a grave rich and magnificent magistracy, there's not her fellow. The proud River which makes her bed at her feet is arched over with fuch a curious pile of stones, that, considering the rapid course of the deepe streame that roares under it, may well take place amongst the wonders of the world; The Nereian goddesse comes twice every naturall day fourescore thousand paces off to visit her, to render her thankes as it were, for the rich tribute the useth to pay her. Here is the Imperiall chamber of Druina's Moparque, the prime rendevons of Nobles and Gentry, the fole staple of the Merchant, all the prime tribunals of justice and equity, and no where is the criminall part thereof fo cautioufly executed, or the life of the meanest strub more valued, I could wish the civil part were answerable in point of expedition, and that John an Okes had not so many turnings and windings in this Forrest. In Summe, this is the epitome of all Druina, so that some have ask'd abroad whether Druina be in Tamifond, or Tamifond in Druina; And herein (and that not undeservedly) Draina is tax'd abroad of a solecisme in her government, that he should suffer to runne into one Grove, that sap which should goe to vegetate the whole Forrest : So that some have compar'd Tamifond to the spleene in the natural body , by whose swelling the other members become ill affetted; whereas her forrein neighbours by a wholesome distribution appropriate some staple commodity or peculiar charter of commerce to severall places, whereby they equally flourish, grow populous, potent, and opulent,



A Character of CARDENIA.

Owards the septentrionall corners of Druina, there stands another Forrest which serves her for a shelter as 'twere against blustering Boreau, well set, but nothing so thicke, with stout and tough Trees (though growne somewhat knobby of late) of a different plantation and policy, which hath beene but so afforested with her: at that time when she threw the sormance cast of sice-ace, and when to her three former Lions, there was a south

fourth added for her defence, which made Druina verifie that, which all former ages held for a Paradox, and take for the burthen of her song (and I hope there will be never cause to the contrary:)

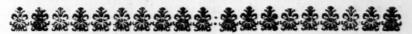
Omne bonum nobis ex Aquilone venit.

An ancient Forrest she is, for the pretends to shew a continued

uninterrupted fuccession of above one hundred Kings.

As at other times, so specially this last halfe century of yeares, she hath produced many ventrous and martiall spirits, who for their prowesse in the North-east parts have purchased a great esteeme.

A long time the royall Vine made use of her Trees as of matches to set Druina a sire, when soever she attempted any thing against him, puzling her with unlucky diversions, therefore the Vine reserves to this day a row of them about him for his safety. This caus'd many of the Marriall Okes to make sundry shrewd inrodes into Cardenia, so farre as to bring away her Kings Captive, and make some of them breath their last in battaile; But now for the greater glory of Druina, they are both ingrassed upon one socks into one body politicke, and receive mutuall benefit from each other, the one sappe, the other strength; For by this conjunction, I hope, Druina may rest secure, that the Lillies shall never hereafter make use of the Thisse against ther Roses; And so she may prove Cardum Benedistm unto her.



A Character of MONTICOLIA.

Owards the hilly corners of Druina remaine yet her very Aborigenes, and ancient Indigena, the first nursery of Plants, that sprouted out of her, fatally thrust amongst an Assembly of mountaines. They long time wrestled and strenuously tugg'd for their liberty, and that with a no lesse magnanimous then constant pertinacy, yea, when they were reduced to a handfull, hemm'd in betweene those hills, they did notable seates; At last being over-set with multitudes (which hath beene the fortune of the bravest spirits upon earth) they chose to born a little, rather then breake. Yet with this proviso, that the Princely spray which should be their roppe Tree, should spring forth from amongst them-selves:

felves : So prevalent is the instinct of nature, and energie of fancy they

beare to their owne foyle.

And very remarkable it is, that after the revolution of above one thousand yeares, and so many turmoyles and changes of governments and masters, (Druina having foure times yielded to the sury of sorreine force) the just hand of providence should bring the royall Oke to sprout againe out of this ancient stocke, and that Druina should resume, and be knowne againe by her primitive denomination; A race of resolute stone trees they are, much valuing the antiquity of their growth, and so abounding with mettall and heat, that they quickly take fire, and become touch-wood; they often class their branches one against the other, and very sensible they are of parting with the least drop of sappe.

The Trident bearing God hath not such secure and commodious in-lets, or rather a Gallerie of Closses, to court and imbosome himselfe into our Grandame Earth, in all the vast expanded Ocean.

The prime of the nine Hero's (whom beside that which is fabulow. there is truth enough to make famous) was a plant of this growth, by whose conquests Drains may lay just claime (though the had no other) not onely to Lurana, but other dominions also : nay, if first discovery may entitle a right, to Columbina also, which as some strongly conjecture, was found out by a straying Prince of Montisolia seven ages since: And this presumption is drawne from the analogy of speech, wherein there are divers words that are the same in both languages, both for found and fense, with other traces and markes. The most admir'd of all prophane Prophets whose predictions have beene so much scann'd and cryed up, and are yet valued up and downe the world, did vaticinate here : And the first Monaftery that ever the world had, wherein the facred fire of Christian piety did burne, was amongst these mountaines, the sparkles whereof flew so farre, that divers Regions, which group'd before in the darke corners of Paganisme, were enlightned thereby,

Besides observable it is, what a precious blessing is lately found out (having beene reserved and lock'd up as it were all this while in Natures bowels) to make this most ancient part of Draina happy now in the decrepit age of the world; A rich mine and generative mine of treasure, the gainfull returnes whereof exceed more and more the labour and charge of those multitudes that housely set a worke thereby.

A Character of LURANA.

Pposite to Monticolia Lurana stands, seperated by a most boysterous and working Sea; she is replenish'd and very thicke fet with strong and well-trunked Trees of all forts. reduc'd at last to a perfect obedience to Druinas diademe. partly by voluntary reddition and defire of protettion, and partly by conquest: A multiplying and healthy spacious Forrest she is, plentifully furnish'd with all those benefits, that aire, earth, and wateruse to afford for necessity or pleasure. There are no where such buge ponds and fresh lakes, with goodly rivers and safe maritime harbours inviting forreine commerce, the foyle fat and luxurious in divers places, and antipatheticall to all venemous creatures, as Draina her neighbour is to all ravenous; Her lower region is stirr'd, and rarified with fresh quickning windes, more frequently then other Forrests, which makes her leffe subject to contagious diseases; so that I beleeve the faying of that Elaianian Generall (who being asked what he thought of Lurana, answered, That when the ill spirit proffer'd our Saviour all the Kingdomes of the earth, he verily believed he intended to have still referv'd Lurana for himselfe) proceeded rather from the refentment of the ill successe and disgracefull repulses he had there, then from any found judgment, or demerit of the Country; Nor can I subscribe to him that said LURANA was a good Country for them onely to live in, who wanted a Country, that she is a frippery of Bankerupts, who flie thither from Druina to play their after game. The plants here are of a frennow Bulke, agite and very patient of hardnesse, though not of labour, for the greatest fault of this great FORREST is, that she swarmes with two many Drones, whereby the may be called insignis, sed segnis terra; Somewhat incomposed they are in their trimming, extraordinary tender (and fo are the brute Animals also) of their young ones, crafty and of a passable reach of understanding, light of beliefe, and great listners after newes, which may be imputed to the long time of their unfettled government, feating alwayes fome innovation or imminent danger; And by reason

of their frequent revolts they have drawne upon themselves the preffures of warre so often, that it seems to have somewhat cowed their spirits, as may be gather'd from the very accent of their words, which they prolate in a whining kind of querulous tone, as if they were still complaining and crest-fallen; nor doe they beleeve to have come ver to the worst, for they have an old prophecy that the time will come when Lurana shall weepe o're the Druinians graves. Before this rough forrest was civilliz'd, and trim'd by Druina, the had peculiar lawes and cultomes of her owne, but some of them were such that as one faid, if they had beene practis'd in Hell, they would have turn'd up topsiturtie the very Kingdome of Satan: Some of Drnina's Monarkes made voyages thither in their owne persons; and many of the royall ftemme were fent to governe, but all wayes one of her prime Elmes, to whom I read of foure generall submissions that were made: but the conquest could not be consummated till of late yeares, which may be imputed to some errors in the course of civill and martiall policy.

It was the practife of that felfe admiring miftreffe of the last Monarchy, into all Countries where the tooke footing, with the lance to bring in her language, and lawes: This was not done here, but the Natives were left still incapable of Druina's lawes, which onely extended to her own plantations: So that the law of the Conquerour did neither protect their lives, nor revenge their deaths, for it was no felony to fell downe any of them, yea in time of peace : Nor in civill causes could they implead or commence sute against any of the Druinians, or imbudde, ingraffe, insoliate or inoculate upon any of them unlesse he were formerly infranchiz'd by charter of denization; fo that the meere Luranians were reputed out-lawes, enemies and A. liens in their owne foyle; But this may be afcrib'd not fo much to the policy of Druina, as to the great ones that came thither from her to plant themselves and push on a fortune, who diswaded the communication of Druina's lawesto the natives, because they might oppreffe, spoyle, rob, peele, progne, and grubbe themu p at pleasure; In these unsettled times many of Druina, and of late yeares of Cardenia alfo tooke firmerooting in the best and fattest foyles of Lurana, so that they are growne fince to a notable height; Amongst whom (now that I treat of Trees) the Corke did thrive wonderfully, and no doubt but by a fingular benediction from above, the dem of heaven falling to plentifully upon his endeavours, as appeares in all his branches, which

which he sees grafted upon noble senteheens, and honourable fields; so that he may be call'd the miracle of his time, all things considered.

Another reason that hindred a settled peace, and period of this conquest, was those vast proportions of lands which were distributed among Druina's Adventurers, which were such, that the whole Forest was in a manner cantoniz'd amongst a very sew in number, of whom some had regall rights, there being eight County Palatines at once where the royall writ could not runne; They had also implicit Commission left to discretion, and not tied to any regular forme of plantation; And those huge tracts of ground they lorded over begat wealth, wealth usher'd in pride, and pride tumultuary contentions amongst themselves, which gave the Luranians advantage to fish in those troubled waters for their liberty. & make often encroachments upon them; But had the Oake himselfe gone to the Forrest, the inferiour Trees had not shot upso high.

Another mistake was, that the first undertakers made ill choyce of the seates of their habitations; for they erected forts and houses in the open plaines, turning the Natives into the Woods and places of fastnesse, whence they made eruptions and retraicts at pleasure, and where, as Casar sometimes spake of the Soythians, Difficilium erat in-

venire, quam vincere ;

These were the over-fights in civill policy, now there were also fome in the conduct of the martiall affaires; first, the small handfulls of Souldiers Druina fent, which came either unseasonably, or ill accommodated and payed. Then the cold purfute of the maine defigne. which like fire newly kindled under greene wood, was often made to flish a little, and so left to goe out. So that for the reduction of this spacious Forrest to a perfect rule of obedience; Druina stood all this while in her owne light, and could not fee the Wood for Trees: untill there frung up a notable Virage a Princely female, for whom it feems the high hand of providence had as it were pointed out, and reserv'd this exploit; who besides the suppression of some intestine rebellions in her owne Forrest, the rayling of Itelia to a free and faire Crove of Willowes, and reaching her Princely boughs to fettle the Crowne of Ampelona upon the right royall Vine, besides the navall warres with Elaiana, and fundry other coltly diversions, yet she made a full and finall conquest of Lurana; And this worke was done in a fulnesse of

time, and concurrence of all felicity, when her royall successions was to bring another Soveraigne Crowne to aggrandize, and adde to the Imperiall and triumphant glory of Druina. Her predecessors in their course of government did but sometimes cast up the ground, and so leaving it fallow, it became quickely o'regrowne with weeds; But the like a great housewife did cast feed into it, sowing thereinher owne lawes, and utterly extirpating all other, the did ingraffe all up. on one focke; making no difference betwixt the Luranian, and them of Druina, by which coalition the received all alike into her immediate protection under the fafe shadow of her Royall branches, making the beames of justice to be equally displayed upon all with like lustre. Yet for all this there was little returne of the vast expence of treasure that might have served to purchase as great a Crowne, which was imployed to compaffe these ends; nor could Lurana thought most copious Countrey of her selfe, be brought by any parsimonious policy to support her selfe, but still Drains must part with her very radicall moilture, and wast her owne vitall spirits to preserve her authority there, untill that of late yeares the royall Oake did light upon Count Rhodophill (a thout and folid instrument most proper for so knotty a taske, as well for courage as Counfell, and cut out for government and high affaires) who balancing all matters in the scales of his high and spacious understanding, bath so rectified all obliquities, beginning first with the vindication of wrongs done to the house of the Almighty; And fo regulated the exorbitant expences both civill and military, that the old arrearages under which that Crowne had long groan'd being defrayed, he hath brought Lurana to uphold and maintaine her selfe, and returne Druina for her protection, fruitfulnesse, and reducement to civility, a settled tribute proportionable to her greatnesse and plenty; So happy and advantagious it is, for a Prince to employ an able and idoneous Minister for the conduct of his State affaires; He hath wound up the strings of that Muficall infirm ment (which Lurana gives for her creft) to dexstrously, and turned her Orphem-like (who in times past by his melodious straines made the very Trees to follow him) to fuch a key, that the never gave a truer note; And indeed the right way was never hit upon, untill nows Druina's Majesty never stood so high a tiptoe, nor shin'd with a greater lustre; The Soveraigne power which Druina's Monarke useth to transmit for ruling and regulating that rough Forrest, was never to individed

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individed and intire in the person of one, whereas before some of the great ones carried themselves in that height, as if they had beene Colleagues with him: The scales of Justice never mov'd more equally, for whereas before matters pass'd through a large grate, they may be faid to be fifted now through a filken five: commerce never flourished more; And the military forces (which are the finewes, and best fecurity of a conquer'd Country,) were never better appointed, more exactly disciplin'd, and punctually paid; And whereas before, all places of profit and honour were either ingross'd or forestall'd by reversionary grants (the bane and bug beares of industry) or conferr'd upon unworthy and ill-affected Ministers, Druinas Monarque may now exercise all acts of grace and bounty with more freedome and choice; A singular incitement and golden spurre to vertuous and active firits. Lastly, the royall desmesnes and treasure was never more improved, for whereas formerly Lurana ferved as a goofe for every one to pluck, her feathers goe onely now to fill the pillow of the Crowne: So that putting all this together, Lurana may fay as once that feven-bild Citie which was head of the last Monarchy (and pretends to be still of the Hierarchie) did fay, Lateritia fui, futura lum marmorea.

But I have wandred too long in this Forrest, I will now hoise sayle, and returne to Druina, where I shall fix my selfe a while, but in regard the wind is not faire, I will stay a little, and spend the time to deduce out of what hath beene spoken this short Corollarie.

Touching the relation that Druina with her united Crownes bath to other states, it is to be considered, that the power of this part of the world, is ballanced betweene the Oke, the Vine, and the Olive; as for the CEDAR, and others, they shall come in hereafter.

Elaiana hath the advantage of both the other in treasure, but she is thinne planted, hath divers nurseries to supply, many irons perpenually in the fire, wants Corne, her dominions lye scattered, hath bold accessible coasts, and the conveyance of her Bullion from Columbina subject to be intercepted in the passage; And should Draina breake out againe into any traverses of Warre, and serious Hostility with her, Draina hath lately got no small advantage of her, by acquest of those Islands which lye in the Carreere to Columbina, which she colonizeth, and sortisieth daily more and more.

Ampelona

Ampelona is thicke fet, and abounds with stirring Spirits, lyeth close together; and being roundish and passable, no one part is sarre from succouring each other: She super-abounds with Corne, which is quickly convertible to Coyne; and being the common Mart and Thorow-Faire, lying in the middle of so many great Neighbours, can never want money: Insomuch, that if you goe to the intrinsque value of things, she will not, in regard of these Advantages, want much in weight of the huge bulke of Elaiana.

Druina being surrounded with the Sea, and having alwayes so many moving invincible Cattles in Centinell, is hardly to be invaded; her King being said to keepe as a Tortoise in his shell, and having many other Insularie advantages. So that it may be very properly said of the Oke, as the holy Prophet speakes of another great Tree; That the Waters make him great, and the Deepe sets him on high.

Druina would hardly be able to deale with any of the other fingle, unlesse upon the Defensive; but joyn'd with Itelia, she can give them both Law at Sea; and confederating with either of the other

two, the is able to oppresse the third.

Now, the onely entire Head that confronts Elaiana's greatnesse, and is the Remora that stops her progresse, is Ampelona: Therefore, that saying carryeth with it a great deale of Truth, and no lesse Caution; That the day of the ruine of AMPELONA, is the Eeve of the subversion of DRuINA. Therefore, from the time the Olive grew to be so great, Druina for strong reasons of State, hath inclin'd ever since, rather to maintaine Ampelona, then any way to enseable her. And once, when the adventrous Vine was taken prisoner by the Olive, which was about the time that the Olive began first to shoot out his branches so wide, the Oke did contribute to ransome him.

Moreover, in that memorable great Incendium, which rag'd so, long by intermissive firs throughout the whole Body of Ampelona; to quench which, Elaiana, out of pretence of zeale to Religion, sent great Barrels of Water, though some say they were fill'd with Pitch and Oyle, which did rather encrease and feed the Fire: I say, at that time, when there was a Designe to Provinciate the whole Kingdome; Druina, though offer'd a Canton, would not accept of it.

So then, this linke of mutuall conservation enchaining them, the Oke may be presum'd to be a sure Consederate of the Vine and the Willower also, all the while they contains themselves within those

bounds



bounds they are in, at prefent. But if they should over-master the Olive in Leoncia, it would much alter the case.

No addition could make Ampelona more dangerous and suspectful to Druina, then Leoncia; for so it were farre worse then if the Olive had all Leoncia solely to himselfe, in regard they would fall into one continued and entire peece.

But to conclude, there cannot be a truer Maxime, for the fafety of Druina and her Confederates, then this of a late great Statef-man:

Decrescat OLIVA, nec crescat VITIS.

And thus have I finished the perambulation of Druina, with all her Pourlsews, and Perquifits, together with her next transmarine neighbours, with whom the hath most practique and necessary intelligence. I should now passe to Rhenusium (and so o're the Mountaines, to Bombycina) but that I am affraid to loofe my felfe in fo valt a Forrest, before I should begin my promised Storie: Therefore I will deferre their Character to some emergent occasion out of the matter it selfe, and in the interim resume my subject, and returne to my first Epoche. But before I proceed, I will give the Reader this short touch, that I doe not purpose by this discourse of Trees, to bring him into a Labyrinth, or impervious darke Thicket; for I know fome, under borrowed Names and Types, have affected obscurity, of purpose to amuse the Reader, and make themselves admir'd for profound Reaches, when oftentimes their Fancies prove flat Impertinencies, and Non-sense: No; the Woods that I will lead him into. shall be faire and open (as he may partly perceive, by what hath preceded) so that he may easily distinguish 'twixt the kinds of Trees; it shall be lucus à lucendo.

And imagine I am now returned to Druina; where I find all things flourishing, in a rare conjuncture of Peace, Security, Honour, and Plenty, under the Branches of the stately Caledonian Oke, newly settled in his triumphant Throne, begirt with Cions of his owne royall Stemme, and encircled with multitudes of ancient and nobly extracted Elmes, holy and reverend Temes, learned Laurels, stout Poplars, with other goodly Trees; the Listies and Roses White and Red, did bourgeon round about him, the Muses and Graces made Festivals, the Faunes, Satyrs, and Nymphs, did dance their Roundelayes, all the

the Trees of the field did clap their hands; and never were seene such Halcyonian dayes: The Saturnian times of Gold let none henceforth admire, behold a true Pearly Age.

All the neighbouring Forrests stood at a gaze, envying this high felicity: The Vine, the Firre, the Myrtle, the Willowes, sent to congratulate and comply with Druina; but above all other, the Olive,

To shrewdly Maken before by her.

To performe which worke, the prime Officer of Honour Elaiana had by Land, was fent Ambassadour, and that in a most high and courtly manner, to prefent the newly enthronized OKE with a Branch of Olive, the Embleme of Peace, and Elaiana's ancient Cooni. fance: Which being accepted, Druina in correspondence of State, fent her prime Officer at Sea, her Thalaffiarcha, in fuch a fplendid equipage, that Elajana rings of the renowne of it, to this day. The parts adjoyning to Elaiana's royall Court did so straine themselves to entertaine and welcome him with his numerous Traine, that some yeares passed before they could recover themselves many miles about : for fo gratefull was his Errand, being an Embassie of Peace, and so bitter were the resentments and fatall effects of the former Warre, that young and old did bleffe him as he passed; deeming he had beene fome Angel descended from Heaven, and that his attendants were some kind of Seraphins, they so admir'd their comelinesse; which did unbeguile the vulgar of the odde opinion the Loyolists had formerly infused into them, by their concionatorie Invectives, That the Druinians, fince they left Petropolis, were transform'd into strange horrid shapes; some having Dogs heads, others Swines countenances, others huge tayles hanging behind them.

Such Ceremonies as these being mutually perform'd 'twixt Drains and her Confederates, and some other domestique Triumphs ended; the royall OKE (as well to expresse his Princely acknowledgement for his free and peacefull reception to Drains's Throne, without the least motion of opposition or murmure, which usually happen at such Changes, (whereat the neighbouring Princes, specially Impelans's then Warre-like Monarch, stood in a kind of admiration) which reception was accompanied also with unparallel'd acclamations of Epidemical joy, as also for redresse of divers Grievances, rectifying of Enormities, and enacting wholesome Lawes) sent out Summons for a generall Assembly, where his Royall Majestie, with all the noble

Elmes,

Elmes, the grave and learned Temes, and a selected number of the choisest Poplars, should meet in one body, to consult of the common Good; and here you might behold a goodly sight, the Epitome of all Druina.

But there preceded a notable act of Princely grace: for whereas fome, out of the motions of a malevolent spirit, and impostumated hearts, had, during the former universall Exultations of Joy, beene detected, to have had a most Treasonable and dangerous Designe on foot against the Majestie of the Royall OKE, whereof they had beene legally convicted and doom'd; He meerely, out of his inclination to Mercy, (wherein Kings come nearest to the Almighty) sent a private missive, all of his owne Characters, to pluck them out of the very jawes of Death; even then, when having made their peace with Heaven and Earth, the fatall Axe was imminent to fall upon them, and one them quite off. And as this first, so were the rest of his

whole reigne high Acts of Clemency.

But upon the very point, when the fore-named great Congregation was to re-affemble; behold, a horrid Plot of such a nature, that it feem'd rather to have beene a Peece hammer'd in Hell, by a Conventicle of Cacodamons, then trac'd by humane invention. A fulphureous Mine it was, prepar'd and fitted with that Artifice, that in one Puffe it should have blowne up to the Clouds, and made but a Squib of that mighty Affembly, with many thousands of innocent Soules besides: Druina's Soveraigne Monarch, with his Royall Confort, and Princely Imps, Root and Rinde, Stemme and Stock, Bud and Bloffome, had all been blafted; the reverend Temes, noble Elmes, and stout Poplars, had beene all turn'd to Charcoale; yea, the fury of it had extended to the Embryo in the Wombe; nay, the very inanimate Bodies had not beene exempt; the sumptuous ancient Structures neare adjoyning, all the Tribunals of Justice, yea, the prime Sanctuary Drains had, would have gone to wracke; nay, it would have raised up her dead Princes out of their seeping Urnes, to behold this blacke Spectacle: My haire stands on end, my heart trembleth at the horrour of it: The Trinacrian Vespers, and Bareholomean Massacre, were nothing to this. And Religion must be the Maske to cover this Hellish attempt:

Tantum Religio potuit suadere malorum?

Sacred Lady, must thou be the Mantle to cover this infandous

G 2 Worke?

Worke? Thou which usest to goe clad in the white Vest of Innocency, must thou have a Deianira's Shirt now cast upon thee, a Robe of Bloud? Thou which marchest alwayes with the Armour of Light, must thou be made accessarie to such a borrible Act of subterranean darkeness? Thou which injoynest subjects indispensable obedience to their Soveraignes, because they are the anoynted and Archetypes of the Almighty, yea Gods upon earth, must thou be now made a complice to Assassines and Traytors? In fine, thou to whom the Prince of Peace lest for legacy his seamelesse close woven garment of unity to decke thy selfe, must thou be brought to make ruptures, and throw the ball of discord 'twixt Soveraigne and subject i Absit, absit.

For the discovery of this prodigious plot, specially the quality of it, it seemes by some secret supernatural instinct, Drainas Monarque himselfe, when all his great Sages were at a stand, hit right upon it, for it being fore-threatned, and advertisement being fortunately lighted upon, that a sudden blow should be given, which should be no sooner doing, then a piece of paper burning; His Majestie entring into the secret Cabinet of his owne deepe and free-borne thoughts positively avouch'd, that it must be some project of nitre, then which nothing is more sudden and impetuous, more violent and irressitible: and herein he prov'd as much Prophet, as Prince.

For oftentimes the conceptions of Kings are as farre above the vulgar, as their condition is, for being higher elevated, and walkeing upon the battlements of Soveraignty, they sconer receive the inspirations of Heaven.

They which make profession to pry into mysteries of estate, passed divers judgements upon this; some gave out, that the warlike Vine had sent advise of it, and that the then secret's of Druinas Sages, that great instrument of state had fore-knowledge of it, but suffred the satall thread to be spun out to that length for some politique respects, and then to cut it off in the very nicke.

Not long after a notorious high act of Treason, drawing to a neare analogie with this, for the instrument was led by the same ill spirit, except that the one was single, yet upon the person of a publique

person,

person, the other of multitudes, if you consider the Agents or Patients: The one was crushed in the shell, as it was upon point of hatching, and fo most happily prevented, but this was fully perpetrated upon the body of the great Martiall Vine which swaved the Scepter of the then most flourishing Ampelona; And Religion that holy and harmelesse Matrone, mult be made to sharpen the point of that fatall steele which did searifie and penetrate him to the very heart, and suddenly fell'd him to the ground; It was done when he had a potent Army fo fam'd and fear'd farre and neare, composed of choice Veteranes upon a great mysticall designe in perfect equipage, which continueth a riddle to this day : And in the midft of those triumphs that were prepared for his Queene, who had her Temples newly begirt with Ampelonas royall diademe. And her fancies it feems the night before were prophetical!, having dream'd that those Diamonds wherewith her Crowne were embellish'd, did turne to Pearles, which are accounted the Emblemes of teares.

But most remarkable it is what one of his owne Confidents did forewarne him of twenty yeares before, who told him being newly come to the Crowne, and forced to comply with the times in point of Ecclesiasticall affaires, and being assaulted and wounded in the

mouth by a young Loyolift.

Sir, You see how just and punctual God Almighty is in his Judgements, for I hope you have denyed the Religion you were first nursured in, but from the teeth outward, so be bath struck you there, but take beed your beart goe not from it, for he will strike you there the next time, which proved precisely true.

Not unlike this prophetique judgement was that which fell upon one of his predecessours not long before, who being so incensed against the Ensebians, that he vowed to placke out one of their eyes to stigmatize and distinguish them from others; He was thrust the very same day into the eye himselse by an Ensebian, whereof he breathed his last.

A hard fate it was that three of Ampelona's Royall Monarques should fall within so narrow a compasse of time by such mortall stroakes. The last the most accomplished of all the rest, was the most lamented, who out of his cold Urne seemes; methinkes, to

fend this mournefull caveat to the greatest Potentates on Earth.

That they are but weake penetrable things, and though somewhat resin'd and kneaded from that courser sort of stuffe, which goeth to the composition of the CitiZens of the world, yet they are so much the more brittle ware, onely they differ in their office, which neverthelesse makes them to have farre lesse to hope for, then to feare.

A greater example hereof there could not be then in this great Puissant Prince, a Prince in whom nothing of worth was wanting, a patterne of all heroique vertues, except that he was transported fometimes too farre by that Sexe, which overcame the first, the

frongest and wifest, that ever were of humane race.

Wonderfull he was in acts of Peace and Warre, he had beene victorious in foure maine battailes, before he could peaceably weare the Crowne, he weeded the Kingdome of such as were devoted to Elaiana, and manumiz'd it from that most dangerous confederacy which was fermenting many yeares, weakning it by armes, but dash-

ing it to pieces by wit.

For his Acts of peace, he inrich'd Ampelona with a greater proportion of filke and wooll, he beautified her in many places with fumptuous structures, cut passages'twixt great Navigable Rivers, and was like to doe the like 'twixt Sea and Sea. And some say he had a designe to erect such a spiritual independent dignity in Ampelona, that his subjects should not need to clammer the hils so often to Petropolis; he dismorgag'd the Crowne desmess, made an increase of munition, armes, and treasure, and lest behinde a masse of Gold that surmounted the height of a Lance; And all this may be ascribed to his owne activenesse.

For, as for the outward windowes of his Soule, he was rarely quicke and perspicacious, so was he inwardly Eagle-eyed, and persectly veri'd in the humours of his subjects. And such a great Artist he was in government, that he preserv'd Ampelona (which abounds more then one part of the Earth besides with boysterous spirits and hot working braines) twenty yeares together without the least tintamarre or noise of commotion.

A brave sprightfull Prince he was, composed of such a mould, that

though he wanted but very few yeares of his grand Climacterique, when the mortall Stab was given him; yet the Anatomists adjude'd, That if Nature had beene suffered to have runne her owne course in him, without this fatall interruption, he might have doubled his

Age.

Never was there Monarch, that Lorded more over his Subjects hearts: Which, as in many passages of his Life, to after his death it appeared; when by the univertall Vote, he was eterniz'd to future Ages with the Title of GREAT, and that his Statues should be erected in all the Mart Townes of Ampelona.

-stat Magni nominis Umbra.

The Martiall Vine being thus cut downe, Impelona fell under a Female Government, (a Female of rare endowments and Princely worth) untill the fucceeding young royall Cion should come to matnrity: And they speake of an old Law, That the heire of AMP & LO-NA'S Crowne is adjudged then to have pass'd his Minority, when he is growne to the height of a Sword. So that during this Government. it may be faid (notwithstanding the contrary Proverbe:)

Lune radio mature scebat botrus.

Not long after the Vine, the mighty Olive his neighbour fell, who with his Beades was faid to preserve all his time his spacious Dominions, as his Imperiall Grandsire did by the Tike, and his Sire, that great Magus of his dayes, by the Pen; who, for some rare vertues that dwelt in him, I cannot pretermit with filence ..

He was the greatest Conquerout of himselfe, and King of his owne affections, that ever was; being allwayes at home within himfelfe, in an admired equal temper of humours: No change at all was found in him at good or bad Events, or any sudden tumultuary Chance;

whereof I will give a few notable instances.

After that memorable great Battaile and Navall Expedition against Alcharona (when all Bombycina, with the adjacent Islands, were at the stake) was wonne, the relation being brought him, what a glorious Victory was got, and with what difficultie, and how long the fluttred upon the wings of doubtfull successe, he was not surpriz'd a Whit with any exulting motions of joy; onely he faid, That his Brother, who was Generalissimo in the service, bad ventured very farre: And it was the first time that he ever daign'd to stile him Brother, though they were of the same Stocke, but he a Branch of the wild O. Live.

live. These were the most important and gladsom'st tidings that polsibly could be brought him, both concerning himselfe and all the We-

sterne world, as the case then stood.

For ill newes also, he was the same: For, in that mighty Expedition against Druina, when the very Virgin newes was brought him of the most disastrous miscarriage of his Fleet, that monstrous Sea Gianteffe, the hugest that ever spread sayle upon falt water, take Bulke and Building together; when all the circumstances were punctually related unto him, he was not mov'd a jot from himselfe, but calmely faid, He had fent them to fight against DRUINA, not against the Deitie of Heaven. And these were the laddest newes that possibly could come. This having beene an Enterprize to much ruminated up. on, fo mouided and matur'd by time, with infinite expence; the Legalitie of the Act confirmed and animated by a special Benediction from the great Arch. Flamin, and puffed up with such a certifude and infallibility of hopes and presumptions, that in Petropolis there were Bonefires already made, in joy of the Conquest of Druina. Yet, at the faid long expected relation, there appeared not in him the least alteration or resentment in the world, for the miscarriage of this Mighty Action, and Invincible Fleet, as the was tearm'd; which prov'd, as one said, but a kind of Morrice-dance upon Drnina's Waves.

Another time, being shut up a whole day in his Closet, to dispatch some private instructions for Leoneia, about the time of her first revolt; and bringing them forth fairely written, to be dryed, his then Secretary (that samous minister of State) being with the suddennesse of his coming surprized, pour d the Ink-box all over the Writings, and so defaced them, that they were made altogether illegible: This did not a whit stirre him, but calmely called for more Paper, to rescribe them; shewing him the difference 'twixt the Ink-box and Sand-box, against the next time.

Thus in Eclipses and Sunne-shine, in Calme and Tempests, at ill or fortunate Occurrences, he was immoveably the same; nor could any sudden inexpected contingencie, were it of never so great con-

sequence, distract, much lesse divorce him from himselfe.

The Philosophers teach, That in natural Bodies, all things decay by the inward conflict of their Principles, and reluctancie of the predominant predominant Elements: for, if a Body were evenly balanced by the foure Elements whence the humours are derived, it would be superishable.

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The manners of the mind often follow the temper of these humors, therefore in this Prince it feems, there were the fedomft and weakest struglings amongst them that could be; A serious reserv'd speculative Prince he was, and could see farre and neare without Spectacles or Prospective, and as it was said of one of Druina's Monarchs, be was need to fland in the darke to others, but he made all the world to fland in the light to him. He would often complaine against his Sifter of Druina, in that the fomented the Itelians his owne naturall Subjects against him, that she intercepted his Treasure, and countenanced her Captaines to rob him in Columbina, and all this without provocation as he thought, pretending that he had deferv'd otherwise of her, by being once the chiefest instrument of saving her life, and restoring her to liberty, and having an Ambassadour refident then at her Court, when thefe traverles of Enmity happened. He was a great example of PIETY in his kind, and that in fo intense a degree, that he was used to say,

If he knew the Princely plant which first sprung out of him did but brandle or hasitat in his Religion, he would have his breast ripped up, and those thoughts plucked out of him, nay he would gather sticks himselfe to burne him.

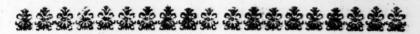
The cause of the so early fall of that Prince is a riddle to this houre, but one time in a gay humour he wished in the hearing of his Sire, he had Elaiana's Crowne upon his head but onely one day; And this extravagant wish (as 'twas thought) did him no good; for not long after, he was transplanted into the other World by an immature Fate.

Another Argument, or rather Monument, of the Picty of this Platonique Prince, was that Worke of Wonder, that glorious Structure, which with expence of eight Millions of Treasure, and twenty three years of Time, (he himselfe enjoying the contentment of it twelve whole years after it was finished) he caused to be erected, in memory of that samous Battaile he got against Ampelona, being then in Leoneia; And not as much in honour of the day, as of the Marry, whose

whose day it was; proportioning the Fabrique to the shape of that Instrument he suffered upon. The Handle of it, makes a Magnifi. cent Royal! Palace; the Body, an huge Assembly of Cloy sters, which make up a Convent, and an Academie. And so intentive were his thoughts upon this Piece of Piety, that when the long-long'd for tidings were poasted to him, of the miscarriage of the fore-mencioned Fleet, which fayl'd at first with the wings of such confidence against Druina; he then having his eyes fix'd upon a Mason, who was fitting a Corner-Stone, he would neither aske, heare, or read one syllable, untill he faw that Stone setled. Such a vast Pile was never rear'd up by Scaffold : and I subscribe to them that hold, the World hath not the like, in one entire Piece. And built it is with that unusuall folidnesse, and moderate height, that it seems in his first thoughts he intended to make a Sacrifice of it to perpetuity, and to contest with the Iron Teeth of Time. It hath a Quadrangle for every Moneth in the Yeare : and who foever will take an exact furvey of it, must go above 30000 paces forward, about and backward. within the circumference of the Walls; and the very keys of this huge Edifice, poile above 1000 weight. This great Magu being feiz'd upon by the hand of Death, he faid none should carry him to his owne Sepulchre, meaning that mighty Monument, but himfelfe: Where he was no fooner come, but this huge Olive, which flourish'd fo long, (though shaken with many shrewd stormes) fell, as they fay, of vermiculation, being all worme-eaten within.

The succeeding Princely Olive, though in profound reaches of Policy he came short of him, yet in Piety he rather exceeded him. He relyed more upon the Spirituall power, then the Temporall, holding it the safest course: And indeed, it was one of the Cardinall instructions his expiring Sire left him; and the other was, that he might warre with all the world, if he were in peace with DRUI NA. A little after, he yeelded to treat with the Itelians as with Free-States; from which words, they ever since derive their independencie, though Elaiana deny, that she ever pronounc'd them postively free, but retorts the argument upon them: For, if she condescended to treat with them as with Free-States, the Hypothesis must be, that they were not free: for the Topique Axiome is, Nullum simile of idem; but whether it will hold in Policy, I will not de-

termine.



Of RHENESIUM and BOMBYCINA.



Bout thefe times there arrived in Druina a Rhenufian Prince (Altapina,) and Rhennslum abounds with Princes, yet they are from the beginning but branches fallen from the Imperiall Cedar, whereof fome are growne up fingle, other are multiplied into a

great number of Groves.

Huge is that extent of ground which belongs to the perambulation of this large Forrest, which were she entirely subject to the Cedar, would prove formidable both to the Vine, the Olive, and the Oke with all other, and would be able of her felte to make head seainft that huge Giantesse Alcarona; But Rhennsum being divided between to many absolute Princes, and they of about equal puisance, (as a great River cut into many Channells growes weaker and shal-

lower) Rhenusium frives onely to counterpoize her selfe.

Her Trees are well timbred, tall, and beautiful, they are all commonly of the nature of the Plane, or Hortenfin his graffs, which love to be watred with wine, but they use not onely to be watred therewith but to be overwhelm'd and drown'd therein, for they drinke often paffively, which made one afcribe unto them thefe two properties. To understand more then they can utter; And drinke more then they carry. And the universality of this vice feems to take away the infamy of it; fo that who soever is temperate there, must needs be more temperate then any where elfe, for he must be so, per antiperiffafin, being turrounded, and befieg'd as it were about with the contrary habit. The time was that the Cedar stretched forth his Imperiall branches as far as the Mountaines of the Moone, and that the King of Birds nefted within his leaves, thicke feather'd, and with fulfumm'd wings fastning his Talents East and West; but now I know not by what fare or fortune 'tis come to passe, the Eagle is become halfe naked, and the Cedar very thin leav'd, fo that for many Ages it bath been a kind of continual Autumne with him. In fo much that who foever will undertake now the Imperiall diadem, H 2 muft

must have of his owne wherewith to support and protect it; which I believe is one of the reasons, that it hath continued these two Ages and more yeares in that stem which is now so much spoken of, and envyed in the World. And this reason of State sounds well why the Septemvirate lets it continue there so long, because this Race having its hereditary territories as Ramparts upon those regions that the huge Easterne Bramble Tyrannizeth over, is best able to preserve Rhenusum from his Fury.

But to know the true cause why the Cedar hath so long warped, and fallen to this decay, I must lead you over the hills to Bombyeina, that great Magazin of Wits, and Minion of Nature, where some places acknowledge no other season but the spring; and they who abstract Paradise from the Earthly Globe, would have it to be in that

part of the Heavens which is her Canopie.

Petropolis is the City which once awed not onely all Bombjeina, but signoriz'd over most parts of the habitable earth, so far, that her tropheys and territories were said to know no frontiers; yet at first the circuit of her walls was hardly a mile, and her pomerium and perquifies adjoyning where they stretched furthest, scarce six, and the first number of her plants about 3000. Yet with time and fortune she so swelled up, that she became so miles about, and her Dominions above 3000 miles long; And the number of Graffs which sprang at one time in and about her walls, in a samoun cense that was made, amounted to above three millions.

Hence the Imperiall Cedar shot out his warlike branches far and neare for many ages, until the Ivie clasping and clinging close about him, suck'dout of him much of his very radicall moss sure to vegetat and quicken himselfe, so that those twinings and embracements of the Ivie proved but as Judas kisses, and this mongst many others is one of the causes of the Cedars decay, out of whose ruines the Ivie did climbe up to a monstrous beight; And if it be lawfull to passe from Trees to Birds, that memorable comparison which one publikely preached in the very Court of the Ivie, when he was Residentiary upon the skirts of Ampelona three Ages since was not improper, at which time that renowned Poet Laureat did so bitterly inveigh against exorbitancies of Petropolis, calling her the mother of herese, shop of vice, and forge of falsehood; which comparison was.

That this so high growne Ivie was like that featherlesse bird, which went about to beg plumes of other birds to cover his naked-nesse, they moved with commisseration clad him with part of their owne, to which worke the Eagle did contribute much; This Bird baving his barenesse cover dwith those adventitious feathers, did thrive wonderfully, and grew so gay that they all turned to Peacocks plumes, into whose nature the Bird himselfe did also degenerate, and it is well knowne what the Peacocke is Embleme of. He began to pecke at, and prey upon those Birds that were his benefactors, untill he made some of them starke buzzards.

Others have compar'd the Ivie to the Stagge in the fable, which shrowded himselie under the branches of the Vine in a time of necessity, which being passed, he fell a browzing, and to the those leaves which preserved him; Thus the Ivie is faid to use the Cedar, with others of his Patrons, who out of a high conceipt of sanctity they held of him, because he was the great Arch-Flamin, protected him upon all occasions, and would not stand out with him in any thing: Bur pitty it is, that the fruits of Piety should be so abused; and that, that high degree of honour, that great Arch-Flamin-Ship which at first was ordained to be a spur to holinesse, should after become a stirrop to pride.

And as *** peropolis* at her firstrise, when she came to be Mistresse of the fourth Monarchy, and was at her highest flourist, used to clip the wings of victory, that she should not flie away from her; so she would have done to Religion also, since the Ivie came to be her Lord, that it should be found no where else, but between her walls; which made all the World to have recourse to her, as to the sole Oracle of sacred Truth, the Source of saving Knowledge, and Consistory of Mercy: and going about to monopolize Religion by these steps, she made meer Merchandize of holy things, and grew to be an excellent Chymist, that could transmute Lead into Gold; perswading the filly Client, that out of that Lead he might make Keyes to open Heaven Gates. Thus Religion got wealth, Piety begot Policy, then the Daughters were said to devoure their Mothers.

Adde hereunto, that it was the practice of the Ivie, to suscitate and engage the Cedar, with other Princes whom he could get into

his grapple, to holy Expeditions abroad, and fometimes to make them class their branches one against the other, at home; whereby he tooke often opportunity, to seize upon something towards the strengthening and embulking of himselfe.

Thus the Ivie clinging to close to the Conscience, brought the Cedar, the Vine, and the Oke, with all the Westerne Potentates, to bow unto him, and doe homage to his very Tranke, and in a man-

ner to idolatrize him, and tremble as the Afte before him.

He qualified the Cedar with the Character of his first Son; the Vine, of his younger; and the Oke, of his adopted; though I know no reason, why the Oke may not challenge the right of Primogeniture above all the rest, in regard his Crownes were first irradiated with the gleames of sacred Truth; and, as some great Clerks avouch, before Petropolis her selfe: and touching that Title, which doth peculiarize Drains & Monarch from all other, it is much more ancient

then the common opinion holds it.

The Olive, this last Centenary of yeares; hath much complied with the Ivie, making protession to be his Champion; and indeed, he hath more reason then others to induce him thereunto, in regard he holds most of his Dominions in Fee of him; and amongst the rest, Hipparcha, which is one of the fairest Flowers of his Crowne, being the most delicious Soyle of all Bombicina: and this he detaines from the Ivie, much against his will, for he should be the true pelfestory Lord thereof: But the Olive dispenseth with his Conscience, to passe it over with a Complement, and a Heriot once every yeare, though he incur the thunder of an unavoidable Curse thereby : But it is observ'd, that that brave prauncing Courser, which Hipparcha gives for her Creft, being formerly fo full of mettle, that he would scarce brooke Bridle or Saddle, bath been so broken and brought low by her, that he will now very patiently take the Bit, and beare a Pack-saddle or Panniers, if need require, which they lay on him once every three yeares.

The Ivie, by the degrees aforesaid, being led by such another Genim, it seems, as the first Nursery of Plants Petropolis had, who varnish'd all their attempts with a singular reverence to the Gods, came from very small beginnings to a stupendious height. But there is one shrewd brand on it, that his greatest Pairon opened a way to the Empire by a black way of persidiousnesse and Treason, in felling

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downe that Cedar, which was his liege Lord and Master; and to comply with the Ivie, condescended to give him, among other benefits, Petropolis for his Court. Ever since, the great Arch-Flamin hath wonderfully thriven: for proceeding to domineer over, and captivate the noblest part of the intellectual Creature, he assumed power to depose Soveraigne Princes, to dispose of their Diadems, and to dispose with their subjects from all tyes of natural obedience. And so liberall he hath been, as to give away Draina (which he tearmed his inexhansted Source) once to the Vine, another time to the Olive; but with this Proviso, if they could conquer her: wherein they both fouly sail'd, though they employ'd the utmost of their strength.

And the Ivie came to doe these Feats by force and terror, a course

very difagrecable to his Calling :

For the Temporall and Spirituall Power should have an analogy with those two faculties of the Soule, the Will, and the Vuderslanding: The Will dealeth with the Vuderslanding by way of power and peremptory command, but the Vuderstanding, after a sweet way of mecknesse, conducts the Will by perswasions and strength of Reason, and so leads him along in a Golden Chaine.

He aimsed the World, that the Keyes which open and shut Heaven, and let downe to Hell, hang upon his Branches; the threats of his displeasure, came to be as dreadfull as Thunder bolts: but of late yeares, they are found to be of a cleane contrary quality:

For the Thunderbolt is observed to quash and crush those Bodies, which with their toughnesse resist, but to spare those which are plyable and geelding; as oft times we find the Body of the Tree unsh'd to slitters, when the Bark is not touch'd: but those Fulminations which are darted from Pettopolis, are of a quite different nature; for upon them that withstand and beare up against them, they are as Thunderbolts falken into the Sea, forcelesse.

And hereof the Royal Oke (and some bold, That the right Oke, being Jove's Tree sacra Jovi Quercus, is exempt from the stroake of Thunder) made first proofe of, of any other Soveraigne Prince; then the Firre, the Ast, with others, followed: And memorable is the Answer which one of the Royall Firres made Perropolis, when she

the would have exacted a new Pecuniarie Dutie of him; and it was

That he had receiv'd Life from his Parents, the Kingdome from his People, and Religion from Petropolis, which if Petropolis desir'd, let her take it to ber againe.

Moreover, this great Arch-Flamin amu'd the world. That he was indued with the Spirit of infallibilitie. That he was a feaking Scripture; fo that, Herefie was defin'd to be nothing else all the world over, then an opinion in holy things contrary to his decision. And easie it was to induce the Poplars to believe this, who were allow'd no other Bookes but Images; and taught besides, That Ignorance was the Mother of Devotion; and that in praying, God Almighty would understand them well enough, though they did not understand themselves, nor the words wherein they prayed: And in such Orisons, how is it possible that the heart and tongue should be Relatives?

But strange it seemes to me, that He who is mounted to this high Office, should be quite out of the reach of all Errour, (for, commonly when one climbes very high, his head is subjett to turne) considering, how grossely ignorant some of them were, that they understood not the Language of the Liturgie, considering also what prodigious Vices reign'd in some of them; And Vice, Ignorance, and Errour, are com-

monly individual Mates, ushering in one another.

Their owne Secretary, one that was best capable to know their intrinsique Counsels, Practiles, and Humours, hath lest upon record, That some of them made way unto this more then humane Dignity, by Murther, others by Poylon, many by Simony, some by the Sword, and one by tampring with ill Spirits; Adultery, Incest, and Blasphemy, have branded some of them; Fornication held a Peccadillo, and Pride became an inseparable companion to it: And one of the commingst sleights of the Devill, ii, when he cannot fall on upon plaine ground, to list him up with Pride. Which here grew so visible, that many believe the power of the Ivie had beene long since at an end, had not the reputation and reverence the World beares to the humility and poverty of some innocent Graffs, that creep up in holy Orders under him, bourn out the scandall of his Excesses: For it was plainly discovered, that whereas the Owle was us'd to build his Nest

in the Ivie, Superstition and Errour (which are also Birds of Darke-

me (fe) thrust him out, and tooke his roome.

But of late yeares, that super-politique and irrefragable Society of the Loyolists have propp'd up the Ivie; so that all their consultations and studie tends to aggrandize him, to render him sole and supreme Lord of all the Earth: And, as for the Spiritual Power they would hoyse him up to be the onely Head; so for the Temporal, they would also have one Lord Paramount. And because it is most probable, to bring that mighty worke to passe by the Olive, in regard of his spacious Dominions; therefore, all their policie tends to exalt him: insomuch, that of late yeares it is observed, of what Soyle soever a Loyolist is, he is halse Factor for the Olive. And when at the beginning of the Tumults in Leoncia, he was advised to erect Citadels and Forts up and downe, to keepe under his subjects, One of his then greatest Sages answered, it would farre more secure the Country, if the Societies of the Loyolists were multiplyed, for their Convents would serve for Castles.

Profound Clerks they are, and the chiefest Court Rabbies, and the closest fort of Intelligencers; for they have a way to scrue into the most inmost Closets of Princes, and to goe betweene the very Barke and the Tree; though many times they prove Eare-wigs and Cater-pillers to the tallest Trees. Nor doe they make their Mercuries ex quolibes ligno; for they never admit any Blocks into their Societie, but the best-timbred and choisest Plants, which they reare up for such uses, as best sutes and goes along with the graine of their Genius. And though it be against their Canon, to receive Money for Almes; yet wheresoever they plant, they presently grow up to an incredible

encrease of Wealth.

These Seraphicall Fathers doe so under-value all other Orders; that they have a saying:

The Church is the Soule of the World, the Clergy the Soule of the Church, and they the Soule of the Clergy.

Amongst other points Petropolis holds, and these Loyolists with their maine policy labour to uphold, one is, That whosever they be, though they have the same primitive Symbole and substance of Faith with her; yet if they grow not within her inclosure, they are no other then Logges ordain'd for Hell-sire. Which Opinion, though

though it carry with it an hot kind of Zeale, it hath little Charity, I am fure, with it : For, besides those Myriads of Plants which grow we, and fall, under the Oke, the Firre, the Aft, and the Willowes, and are thicke fet with Petropolitans in Rhenusium and Ampelona, with fundry other Forrefts, which have long fince shaken off the still-encroaching Ivie; that valt Tract of Earth which Volgania containes. and those numberlesse multitudes which are up and down Alcarona; nay, those which are in and about the holyest of Cities, with that immense Region, which some hold to extend from one Tropique to the other, Lorded over by Jochan Belul, who tearmes himselfe also the Head of the Church, and Touchstone of facred Truth, and Tree of Knowledge, &c. (whom that great Clerke, and late Corrector of Times, would have to beare another Name, but wrongfully) I fav. that huge Territory, which this great Monarch, with his Albuna, doth possesse: since all these beare the generall Character of Christians, and have the grounds and exercise of the Rites of true Pietie, though in divers formes, it is an hard Censure, to judge that they are nought else but Brushwood, prepar'd for eternall flames, and utterly incapable to be made Timber for the inlarging of the Court of Heaven: But I beleeve this Tenet proceeds from a kind of Policie. to serve onely for Terrour.

Let none mistake me, as if, while I treat of Trees, I should goe about to make poyson'd Arrowes of them, to dart at Petropolis: No, I reverence her from my very Soule, for the first ancient Mother Church: but it hath beene the practice of the common Enemie, That where Truth eresteth her Church, he helpes Error to reare up a

Chappell hard by ..

I firmely subscribe, and submit my selfe to whatsoever was ordain'd and acted in her, the first source Centuric of yeares; for, nothing makes more for the confirmation of my Faith, then her Doctrine and

practise then.

For in those Ages, a great many of her blessed Arch Flamins creeping lowly upon the ground, yeilded themselves to be made Bonesires, for the maintenance of Truth; and out of their ashes sprung up more and more innumerable holy Plants, which did wonderfully propagate, and they were all indued with the vertue of the Palme; the more they were oppress'd and overset with the weight of Persecution, the saster, stronger, and streighter they grew up.

In those dayes, the light of Divine Knowledge did streame from Petropolis, in beames of Innocencie, Simplenesse, and Humilitie; but afterwards (balas) it came to be offuscated and halfe choak'd up with

Fogges of humane Fancies.

Some presume to affirme, that if the Almighty would assume a visible externe shape, it should be compounded of Light and Truth, they are so essential unto him: Petropolis was once adorn'd with both these; but long since, the one hath beene shrewdly dimm'd, the other deprav'd, though neither quite extinguish'd (as some affirme in her.) So that I believe Druina had never forsaken Petropolis, had Petropolis stood sirme to her selse, and not swerv'd from her first

grounds.

But I find, that all the Devices and Crochets of new Inventions which crept into her, tended either to enrich or enlarge the Ivie. The Barke of the Prime Apostle was imployed to Pyracie, and his Keyes to unlock the Treasuries of Princes; and where they could not doe, the Sword should breake them open. But for his imaginary Exchequer, wherein were hoorded the redundancie of good workes, nothing must open that, but Keyes of massie Gold: Arguments were turn'd to Armes, and Mitres to Helmets: which made the World, in flead of being rectified, to runne headlong into strange obliquities of Schisme and Confusion. As much, if not more affiance and conceit of comfort began to be had in them, who once were finners, and but yet supposed Saints, then in the Saviour himselfe: Vowes and Oraifons were made to them, that knew nothing of the heart; and amongst such a number of petty Deiries, God was halfe forgotten. Dignities in Heaven, were dispot'd of on Earth; and to one of their Moderne Saints, that place is given, which Lucifer loft. And the bleffed'it of mortall Wights, that ever breath'd the Ayre of this lower Region, now questionlesse the highest Saint in the Celestiall Hierarchie, began to be so impertinently importun'd, that a great part of Divine Liturgie was address'd solely to her, in such a way that the questionlesse detelts. They came so farre in this point, that to make a perfect Salve for a ficke Soule, they held there must be a mixture and compound made of Milke and Bloud, and that they are both of equall vertue.

Traditions and the Ivies Decretalls were made of equal force, and as authentical as the facred Charter it felfe, and as much ob-

liging the Conscience; and his Commands observ'd with more terror, then those which were delivered by the Voice of the Almighty, in Thunder and Lightning. It came to passe, that it grew a common thing, for one to plant a Tree, and with one part to heat his Oven, with the other to roast his Meat, and to make his God of the third.

And whereas at the beginning, Man was made after Gods image, which must be understood of the interne graces of the Soule, it grew a common practise, to make God after mans image in externe grosse corporeall shapes, whereas the incomprehensible Majestic of the Almighty can neither be circumscrib'd in place, nor represented in Piture, but darkely describ'd by an aggregation of his Attributes.

And whereas He being a Spirit ought to be ferv'd in spirit, and chiefely with interne worship, and ingraven onely in the Tables of the heart, most of His service came now to be externe in shewes and representations, His Temples being filled with certaine kindes of Antique saces and great Puppets in every corner; so that Perropolis became (as a little after her first foundation she was) a meere Grove of Idols.

Moreover the minde was carried away with such a fond conceipt, that Heaven, and that eternall weight of glory which is reserved there for the Blessed, might be over-merited by surplusage of works; Whereas there was never any proportion yet 'twixt instinity and things sinite; nor was this Earth ever held but an indivisible point, and a thing of no dimension at all in respect of the Heavens; and there should be alwayes a kind of proportion 'twixt the worke and the reward.

Thus they thought to climbe up to Heaven, upon the Tree of their owne Merits, whereas they should have observed, that the Publican was bid to come downe the Tree, before Grace could de-

fcend upon him.

After this unlucky brood of errors, there crept in odde Philosophicall subtilities, and forc'd termes of Art, which did much puzzle Sacred Theologie, and threw as it were dirt in her face, with their classicall distinctions, cavills, quiddities, and so transform'd her to a meere kind of Sophistry and Logomachy.

Yet all this cannot deprive Petropolis of the Character of a true Church,

Church, (I cannot fay adverbially true, and God is a lover of adverbs) the still hath the effentiall grounds, with the externe profession and exercise of saving knowledge. Though Tares repullulate, there is wheate still left in the Field; the Foundation is good, though some odde Superstructures have beene rais'd upon the first story; And he that pryes into her with impartiall eyes, will find that she is not so corrupt in her positions, as in her practise, for many who have beene allured by her Bookes, have beene averted againe by her Churches, and the sight of her ceremonies, and antique formes, which in some places are such, that whereas Divinity should goe clad like a Grave Venerable Matron, she may be said to be accounted rather like a Conrtisane.

But some there are who do prosecute Petropolis with such a black irreconcilable malice, that whatfoever hath beene once practifed in her, though arbitrary and indifferent in it selfe, tending happily to decency and externe Ornament onely, they hold it to be flat Idolatry: They thinke they can never fly farre enough from her, whereby many of them striving to fly from Superfliction, fall into flat prophaneneffe, holding this hatred of Petropolis to be a point of holineffe; fo that they may be faid to hate her Religion rather, then the corruption which depraves it : Nay, such is their malignancy in this kind, that it extends to the very inanimate Creatures of Stone, Wood, and Glasse, so farre, that had they their wills, there should not a Roofe, Wall, or Window stand, which was once consecrated by Petropolis. And he was well ferv'd for his blind Zeale, who going to cut downe an ancient white Hauthorne-Tree, which because she budded before others, might be an occasion of Superfiction, had some of the prickles flew into his eye, and made him Monocular.

Yet for all the specious fruits of sanctity these Dosard Trees outwardly beare, they are sound commonly rotten at the heart, they are like putrissed Wood shining in the darke; And their fruit like that which is said to grow hard by the Sodomitique Lake, faire and goodly without, but bandled, crumbleth to Ashes; So injurious they are to Prayer (being the very Marrow into which the Soule melts in her Devotion to Heaven) that they would thrust her out of her owne Honse (the Temple) at least give her, a small roome that may be (unlesse she prove the extemporall issue of their owne shallow braines) harrowed over with such impertinent Tautologies, and bold Exposulations.

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Such a deadly feud they have to Hierarchy and degrees in holy Functions, that they account those high Lumsnaries which from all times have beene appointed for the Guidance and Government of the Church, to be nought else but Comets, and ill boding Starres.

In their Conventicles they doe commonly bella cum personi magin, gnam peccatis gerere. Seldome do they give their Flocks any Milke, but strong Meates; they still thunder out Lightning and Tempest, and the dreadfull Curses of the Law, which must needs hurry many a poore Conscience upon dangerous Rocks, and Doubts, and sits of Despaire; and seldome doe they apply the sweet and Soule-solating Lenitives of the Gospell, wherewith the Corrosives of the Law should be tempered; whence it may be inferred, that they thinke oftner of Hell, then Heaven.

Adde hereunto, that some of these great Santons will not stick to expound the sacred Text, upon the warrant of their owne private spirits, as if God Almighty appear'd to them out of a Bush; but hereby they usually worke themselves into some odde illumination of an

egregious dotage: For they shall learne,

That in holy things, he that strikes upon the Anvill of his owne Braine, is in danger to have the sparkles flie in his Face which must needes dazle him: nor is he unlike him, who layeth together but burning Coales with his naked Fingers, in stead of a paire of

Tongs.

I could wish that these sciolous Zelotists had more Indgement joyn'd with their Zeale, that they would not runne away so farre from their Text; it were well, that they would suffer Reason to personade them, before she invades them, as commonly in Argument she doth: That they had more of the spirit of Conformity and Obedience, to the Constitutions and Commands of lawfull Authority; which commonly every ignorant and shallow mechanique spirit amongst them, will presume to censure or demurre upon, and upon every triviall Cavill raise Clamours. As in Itelia, where these sanatique spirits most swarme, not long agoe two of their greatest Clerks kept a mighty adoe, Whether Aarons Ephod was of Sea-greene, or of Sky-colour: and this disturb'd a while the whole Assembly, there being hot abetters on both sides. And indeed, these obstreperous Sceptiques are the greatest bane of Divinity, who are so full of the spirit

fpirit of Contradiction, that they raise daily new disputes, and multiply Controversies, so that they are almost without number.

And if the Loyolists on the one side, and they on the other were quite grub'd up (For they are but Brambles in the Lords Vineyard) or cut downe (and there is a strong watrant that every Tree which beareth not good finit should be cut downe) or that they were sent to plant in Utopia, it were no great matter. For with their extreames they blow the Bellowes, and are the common Incendiaries of all combustions wheresoever they come; For the One, they have it from their first Planter, who had beene of the profession of bloud; therefore they would propagate Piety as Alcharona doth hers, with the sworfe, the Mantle, to palliate all their designes, so that if one should prie narrowly into the carriage of their actions, it would put him in minde of that damnable tenet of the Atheist, In nomine Domini sit omne malum.

And betweene these two, the Westerne Church, yea, Faith her selfe, that facred Lady, doth suffer as 'twixt two Malesactors, the one disturbing her peace, the other depraying her doctrine; but the time will come that they shall be both crushed to pieces, on both sides, and not a bone of hers broken.

But nothing is so naturall to the humane Creature, and which he longs after, and delights in more, then novelty and change, yea in holy things; And as long as he is compounded of the foure Elements, whose very being consists in mutability, his braine must still fluctuate with new fancies; As long as there are diversity of Climes, whence the Celestiall bodies send downe their influences, and make impressions upon the mind in different degrees of temper, there must be various Idea's and conceptions of the Deity, as well as of all other things; And as time doth worke a revolution in it selfe, so it doth in all sublumary matters; We grow weary of old things, of Morall and Politique Lawes, of the most exact and regular's Languages, of outward habits, yea the inward habitudes are subject to this; nay, Religion her selfe is not exempt, but like the Moone hath Eclipses, Changes, and Spots; But as some Astronomers affirme

firme those Specks which are discerned in the body of the Moone to be caused, by the shadowy restections of Rocks and Mountaines which are upon the surface of the Earth; So the swelling vaine conceipts, that arise, and puffe up the minde, are the causes of such bl.

mishes in Religion.

an underyable principle it is, that there is but one Truth, and one Tracke which leadeth to the right notion of the Almighty: And certainely He being a Spirit, and the most simple of essences, they approach nearest this Track, who serve Him, as I said before, in Spirit and simplicity of thoughts, with the least mixture of externe Rights and humane inventions: for as in Heraldry, its held a rule, that the plainer the Coat of Armes is, the more ancient it is so in the blazon of true Religion, the more simple and plaine the forme is, (yet I alwayes presuppose decencie) the nearer it comes to the old Primitive times.

Therefore, that Religion which hash least of the outward object, to avoid all occasions of Idolatry, but morships the God-head by a speculative act of the Understanding, and goeth directly to Himfelse: That Religion which derogates from the Creature, and ascribes most glory to the Creator: That which transferres me his Honour, (whereof he is most jealous) or mis-applyeth it to amother: That which makes the poore peccapt Soule rely onely upon the Riches of his Mercy, and so by a necessary recourse to enbosome and endeare her selfe unto him: That Religion surely is most agreeable to the invisible and omniscious God.

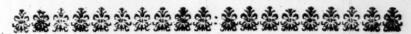
And my heart trembleth, when I thinke how few there are of this apon the surface of the Earth: For, as one who had convert'd farre and neare with the Citizens of the world, doth avouch, if the Globe of the Earth were divided into thirty parts, they would hardly make up three parts of thirty.

But whither am I thus transported? I hope to be dispens'd withall, for the quality of the subject, which is the unum necessarium, which made me dwell so long upon it. I should now post backe to Druina; but that before I part with Bombyeina, I must needs salute

the

fome

the amorous Myrtle (and her Metropolis Adriana) in regard she hath beene alwayes a true Confederate to the Royall Oke.



A Character of ADRIANA.

ND here behold a thing of wonder, Adriana fited upon an affembly of Islands, in the very jawes of Neptune:

A where being planted at the very first a Christian (a prerogative she worthily vaunts of above all other) she hath continued a Virgin ever since, neare upon twelve long Ages, under the same forme and face of Government, without

any visible token, or least wrinckle of old Age.

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The great Arch-Flamin espous'd her once to Neptune; and a Prophecie there is, That she shall continue a Virgin, untill he forsakes her: and he, of late yeares, is observed to shrinke, and grow weaker about her, as if she had made him over-labour himselfe too much upon her. And it is well knowne, no place swimmes more in all manner of wanton pleasure; witnesse those multitudes of Medlars which make their Beds, and are permitted to grow about the Myrtle, for which she is so much spoken of all the world over.

Most renowned Adriana hath beene, for brave exploits up and downe the World, having wrestled with the greatest of Earthly Potentates; She re-establish d the Easterne Cedar more then once, in his Throne; she restor'd the Ivie twice in his holy Seat, being chas'd out of Petropolis: which made the great Arch-Flamin of late yeares to be foulely tax'd of a kind of ingratitude, in offering to cause her Armories to be defac'd in his Court, having so well deserv'd of him: But it is thought, since she expell'd the Loyolists out of her Territories, Petropolis hath still a grudge to her; which lyeth yet indigested, and is in her like Lees in the bottome of a Tub of Wine, which at the least stirring of the Vessell'is ready to rise up.

By the Charter of her Saint, the is to have in her Arfenall as many warlike Vessels, as there be dayes in the yeare; and in the Summer season, as many in course as there be houres in the naturall day, to scoure three hundred miles of Sea, whereof the is Protectiesse. And

fome kind of Vessels she hath, which knew not how to be beaten, untill of late yeares that top of Druina's Cavaliers (one that hath spirit enough to actuate that goodly tall Bulke) receiving from them some afficents, met with them handsomely, and bang'd them to good

purpose.

In that dangerous League, when most of the Occidentall Potentates were banded against her, and in a manner conspir'd to sinke her, she bore up above water, against them all. But her custome hath been, to piece the Lyons skinne with a Fox tayle, and so to supply the weakenesse of Force, by wilinesse of Art, and advantage of Treaty. And it is well knowne, how the Myrtle hath taught the Willowes of late yeares part of her Cunning; betweene whom, there is an irrefragable Consederacie, to bayt Elasana, and stoppe the surther growth of the Olive.

Amongst other things, Adriana is much cryed up, for her rich Treasure is one, which Elaiana hath often attempted to exhaust: And one of her Embassadours desiring on a time to see it, seem'd to slight it, in comparison of his great Masters Treasure, which is perpetually growing, and hath no bottome, as that had: Which made one say, That Adriana, in relation to the source Elements, hath her City in Water, her Treasure in the Ayre, her Vertue in Fire, which makes

the Earth fo to fly away from her.

True it is, that of late yeares the Myrtle hath beene at a stand, in improving the Treasure of her Saint, since Elaiana hath cross of the Equinoctiall, and sound out a Tracke by Sea to Levantina; whence Adriana diduse to receive, not farre from her owne home, and dispense through all the Westerne world, those aromatique and dainty Fruits the Indian Trees afford: but she gives out, that the loss of that Trade is recompeneed, by certaine singular Immunities she hath through some of the Dominions of Alcharona: So that of late yeares she is shrewdly suspected to be a Concubine to the huge Bramble, who hath often lopp'd her Myrtle, and cut off the onely Regall Branch she had: And against him it must be confessed, she is the greatest Rampart, and best Security all the Westerne Princes have any where by Sea.

Thus the Myrele flourisheth still: And truly, a rare and wonderfull thing it is, that for so long a tract of Time, considering the violent stormes that have shaken her so often, she should still continue

fresh,

fresh, and without warping, or any considerable change, or the least symptome of old Age, as I said before. Where, as other Politicall Bodies, of a farre greater Bulke, have met with their Grand Clima-derique, and receiv'd Changes, in a farre shorter Revolution of Time.

For politicall Bodies, as well as Naturall, have their degrees of Age, Declinings, and Periods; which I cannot so properly tearme Periods, as Successions, or Vicissitudes. Common weales have often surned to Kingdomes, and Realmes have beene cut out into Republiques; the ruine of one, being still the raysing of the other; as one foot cannot be lifted up, till the other be downe: Witnesse those foure mighty Monarchies, which were as Spokes upon Fortunes Wheele, or as so many Nayles driving out one another.

And so is it also in Naturall Bodies; the corruption of one, is still the generation of another: so that, it seemes, Nature bath her Wheele also, as well as Fortune; and these Changes and Chances, tend to preserve the whole from decaying. So, that the opinion of that Adrianian, since much enriched by a Learned Druinian, is far from deserving to be exploded for a Paradox, viz. That the tuniverse doth not decay or impaire at all in the whole, but in it's individuals

and parts.

For, as the preservation of the World, is a continual Production on; so in this Production, as I said before, the curruption of one, foreruns the generation of another: Therefore to beare up the whole, if there he a decay in one place, 'the recompened in some other: so that one may say, Nature danceth in a Circle, and by

this Circulation, preserves the visible World.

The Meteorologists observe, that amongst the foure Elements, which are the ingredients of all sublunary Creatures, there is a notable kind of correspondency: the Fire, by condensation looseth to the Aire; the Aire, by rarefaction looseth to the Fire; Water attenuated, becomes Mater; dire thickned, becomes Water; the Earth, by secret conveyances lets in the Sea, and sends it back K 2

fresh; her Bowels serving, as it were, for a Lymbique. So that we see hereby there is a punctual retribution, and a kind of mutual compensation betweene them, which, doubtlesse, tends to the propagation and encrease of all compounded Bodies; amongst which, there is also a perpetual and restlesse succession of Individuals, to keep the whole from fayling. For, as a Ship (as one made a very apposite comparison) riding at anchor, tosseth and tumbleth up and downe perpetually, yet cannot go beyond the length of the Cable to which she is tyed, and so in this turbulent motion sheweth a constancy: so is it with the Universe, wherein all things bang by the Plummets of Providence.

Therefore, I cannot subscribe to their speculation, that thinks the World hath been long since in a Hectique Feaver, and so arawing on to a Consumption: That neither Vegetable, Sensitive, nor Rational Creatures, are in that height of perfection, as in former times: That Vertue shines not with so strong a lustre: That Invention is farre shallower, and Age shorter: That the Moderne World, compar'd with the Ancient, is as a Dwarfe upon a Gyants shoulders, or as Noone shadowes compar'd to the Mornings.

I must confesse, Antiquity is venerable; which makes us extenuate things present, and extoll things pass'd, and make it still the Burden of our Song, Well fare the old Times; implying thereby, a palpable decay or dotage in all things.

Tet we find, that the two great Luminaries of Heaven, and the rest of the Celestial Bodies, have still the same vertue and operation, without the least imaginary dimination; all Elementary Bodies receive vigour and strength from their influence.

Therefore I doe not see, how the present can be so farre inferiour, in point of perfection, to them of former Ages, considering the virtual Causes remaine still in the same strength: and as for Invention, Wisdome, and Learning, I doe not see, but the second thoughts of latter Ages, may be as wise, as those of elder Times.

I know, the time must come, that Heaven and Earth shall passe away, and that there will be a finall Dissolution, though no Annihilation of the Matter, but a distruction of the Old Forme, and introduction of a New.

And of late yeares, some would be so foole-hardy, as to presume to be more of the Cabinet Counsell of God Almighty, then the Angels themselves, (by whose ministery, some say, he created the World) as to point at the precise Time of this Dissolution: among stower arguments, they fetch downe one from Heaven it selfe; which is, that the Polar Starre, which is in the tayle of the lesser was in Ptolomey's time twelve Degrees from the Pola of the Aquator; this Starre bath insensibly still crept nearer the Pole, so that now its but three Degrees off, when it comes to touch or make the nearest approach, that can be to the Pole, which may well come to passe in 500 yeares; Nature her selfe, they say, must expire, or some notable Period.

But I have been carryed away too farre by this Speculation, eauled by Adriana; which, of any Politicall Body, may be produced for an instance, against a generall decay, and impairing of the Moderne World: Though some, which repine at the Myrtles prosperity, say, That those stout and ventrom Trees, wherewith she was used to be senced, are lately degenerated (in point of valour) to weake Reeds, for their Pusillanimity, and too much Caution, when they come to any Warlike encounter.

And now it is high time for me to shake hands with Adriana, and Bombycina also; whereof I must not forget to tell you, that the Olive now occupieth source parts of seven, if she were so divided: And to his Greatnesse, and the apprehension of seares and jealousses they have, that he would fish in troubled waters, may be ascribed the Concord and Calme of Bambycina's Princes; who, as once the Mice would have hung a Bell at the Cats Necke, but after consultation, could not agree who should venture fiff to put it on; would plot something still against the Olive. Adde hereunto, that besides this Peace, there is plenty of Treasure, that comes to Bambycina by the Olive, who makes one of her proudest Cities his Scale, for remitting his

Monies to Leoncia: But that City, in respect of him, may be said to be as a Partridge under a Fanlcons mings; who can leize upon herat

pleafure, but doth not, for politique respects.

Bombycina was used to be most under the Mulberry, the wisest of all Trees; for, he never puts forth his Buds, till all the cold weather be passed: And so indeed, the Plants Bombycina produceth, are accounted the wisest, politiquest, and most reserved and cautious of all other. 'Tis a Rule amongst them:

That he cannot be effentially wife, who openeth all the Boxes of his Brest to any.

They are, for the most part, of a speculative complexion;

And be is accounted little lesse then a foole, who is not melancholy ence a day. They are onely bountifull to their betters, from whom they hope to receive a greater benefit: To others, the Purse is closely shut, when the Mouth opens widest; nor are you like to get a piece of Cake there, unlesse yours be knowne to be in the Oven.

Yet are they the greatest embracers of Pleasure, of any other upon Earth; and they esteeme of Pearles as Pebbles, so they may satisfication their gust, in point of Pleasure or Revenge. Here you shall find Love and Hatred, Vertue and Vice, Atheisme and Religion, in their Extremes; for the greatest Wits deprayed, are the most dangerous; Corruptio optimi, of pessions: Yet the Character one lately gave of them, seems to sayour too much of the Satyr: viz.

That the Bombycinian is unnaturall in his Luft, irreconcilable in his Hatred, and unfordable in his thoughts: That with one breath, he bloweth bot and cold; and to compasse his owne ends, he will light a Candle to the Devill.

I know, there is no Country, without her Nick.

Bombycina, a great Bordell.
Rhenusium, a buge Brew-house.
Elaiana, Natures Sweating-Tub.

Druina,

Druina, a Stage of Mimiques.
Lurana, a Fripperie of Bankrupts.
Monticolia, a Conventicle of Hills.
Cardenia, the Urinall of the Planets.

And Itelia, the Suburbs of Hell, being situated lowest of any other upon the Earthly Globe.

For my owne particular, were I to affociate with a stranger, I would single out a Bombycinian before any other, for my conversation: for, of those twelve severall forts of Forraigners I have had occasion to converse withall, I never knew any yet symbolizing so much with them of Druina, or complying more with their humour.



Of the Arrivall of Prince ALTAPINUS In DRUINA.

fian Prince Altapinu, newly arriv'd in Draina upon
a high defigne of love, and no leffe then to the fairest
branch of the Royall Oke, that Mirror of all perfections s
The Itelians and the old Fox of Ardennes, with Drain

with the Princely Orenge, and the Willowes; but the Royall Firre of Elatena, and that great Queen from which she sprang, gave but cold consent thereunto, and it was thought it lessened some part of her naturall affection towards her ever after. Yet Altapina was admitted a Suitor, and as he was in hot pursuit of this brave attempt of love, behold a mournfull accident of fate intervenes; the fall of that brave Standell, which should have immediatly succeeded the Royall Oke, in all his Dominions; This struck an Earthquake into all hearts for the present, which were affected with various passions of griefe, seare, amazement, and darke suspinions, that in regard his fall was so immature and sudden, it could not be without some similar pra-

chife of violent meanes, nor can some be wean'd from that conceit to this day, imputing the cause of it to a precocity of Spirit and valour in him, and that therefore some infectious Southerne Aire did blass him. But this is certaine that there was intelligence of it in Elaiana's Court amongst the Luranian Loyolists a prety while before his fall.

This incomparable Prince was so lamented, that all kind of Trees throughout the whole Forrest hung downe their heads, and seem'd to be turn'd to Cypresses for the time, which being expir'd, the nuprials of Prince Altapinus were consummated, and when the conjugal knot was a tying, the Princely Bride was observ'd to be possessed with a sudden apprehension and cruptions of joy, which as the iron decree of fate would have it, turn'd after into many pangs, God wot, of anguish and sorrow.

For being but a few yeares fetled in Rhenusium, during which time all the neighbouring Princes envied their high felicity; Behold the Cedar, by the instigation of the Loyolists, fell out with the Homebians who had elected him to be their King, provided that he would keep their priviledges inviolable, but they alleadging he had infringed them, they would continue no longer under the shelter of his boughs, but shooke him off, tore his Seales, and resum'd liberty

to choose another King.

Hereupon they made a proffer of their Crowne (I cannot fay it was the may den proffer) to Prince Altapinus, who consulting upon it, though not so maturely, as the disastrous events shew'd afterwards, accepted it. Many there were which animated him thereunto, and amongst other motives of incitement they used, one was, that if he had courage enough to adventure upon the fairest branch, and sole of that kind of Druina's Royall Oke, he might very well venture upon a Crowne when it was tendred him.

Thus he went triumphantly to Homebia where he was inaugurated and crown'd King with many high expressions of joy and

triumph.

About these times behold a fatall torch appeared in the Heavens, placed there by the great Architect of the world, to forewarne Mortals of their miseries, And the direfull'st effects it produc'd were under that clime:



Those blazing lamps which in this latter age had appeared in the asterismes of Cassiopaia, the Serpent and Swan brought not forth

such horrid events as this in the VIRGIN signe.

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It were to digresse from the scope of this discourse, to make difquifition whether these unufuall lights be hospites or Indigena. new-come guests or old Inhabitants in Heaven, or whether they be meer meteorologicall impressions not transcending the up. per Region, or whether to be rank'd amongst celestiall bodies; I leave the indagation of this high cause to the Disciples of Johannes de facro bosco of John of holy bush, it being not the subject of my Trees at this time. But thefe bairy lamps have been noted to have been alwaies the fatall Ushers of calamity and alterations in States; And as upon earth prodigious barths portend no good, so these new engendred monsters above, point alwaies at some (ad events to follow, either xius, xoino, or πόλεμο, warres, pestilence, or famine, all which have most miserably rae'd through poore Rhenusium ever since, and cease not to this very boure; and that with such fury, that in many places the bed cannot priviledge the fick, nor the cradle the fuckling, nor the great belly the Embryo. nor the Tribunall the Magistrate, nor the Altar the Priest.

The chiefe grounds of all which, was imputed to this revolt of the Homebians, from the Cedar. For the heavens bright eye had scarce run one whole carreer through the Zodiacke, but towards that seafon of greatest mirth throughout the whole years. The Cedar had capitulated with the Elder (who from that time forward sell sicke of the gall, (a disease incident to old trees) against Altapinus, though he was the principall branch of his stock) to muster up certaine military torces to his use, for the expence of which service he engaged part of his Country to him, with which forces, though sewer in number, and tyred with long marches, he suddenly assailed Altapinus his royall army, and got the day. The Elder pursued his victory to the very walls, where Altapinus with the Princely Carbasilis reign'd, and being surpriz'd were constrain'd to say in confused manner with halfe bag and baggage.

Thus

Thus the Inconstant goddesse turn'd her wheele about, and for this shadowy Crowne made him loose the substance, viz. his Princely inheritance, the brave territories of Baccharia. Some there are which thought it much that Altapinus appear'd not himselse in the shed, the day of this battaile, in regard his newly worne Crowne stood upon the fortune of it; And that having good store of treasure in cash he suffered his Souldiers to be heartlesse, and ready to mutiny for pay, most of that treasure falling afterwards a booty to the enemy.

The infortunate Altapinus traversing up and downe Rhenusum came at last with the Princely Carbasilis to Itelia, where the martiall Orenge well-com'd her with high demonstrations of joy, and his first congratulation was, that if she had been the Masculine Plant.

Homebias Crowne had never been loft fo flightly.

And good reason they had to be welcome to Itelia, for it is more than conjectur'd, that 'twas she who put Prince Altapinus upon this fatall enterprise to advance her owne ends. For the truce with Elaiana being then upon point of expiring, she had no hope to draw Druina's Monarch, whose genius was so strongly bent for peace, but by these meanes, into military engagements, that so part of Elaiana's strength might fall upon him: but Itelia reckon'd without

her host in this point.

For the first tydings being brought him of that undertaking, He calls his sages together, and in a prosound sense of serrow, and a kind of propheticke spirit (and the Oke of all other Trees is only satisficall) told them, what a searfull infortunate businesse this would prove; And that the youngest there amongst them should not see the end of it; which by tad experience hath proved too true, and yet continueth. Moreover he was used to say that the Homebians made use of Altapians, as the Fox did of the Cats foot to pull the Apple out of the sire for his owne eating: And from that day to his last, he disavowed the Act, for would he afford Altapians the title of King, alleadging that it would be a dangerous president to justifie the tumultuary uprisings of subjects in that kind against their King.

And as this disstrous businesse begun with an ominous Comer, so there hath an ill planer, hung over it ever since, for scarce any enterprise hath prosper'd in the procedure of it, but one calamity still uther'd in another. Finis uniss mals, Gradus of suturis. As if some is

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ill-boding Mandrake had been found out, and grub'd up in Baccharia, at the beginning of this fatallundertaking. The Cedar having thus debell'd the Homebians, to are the labells of most of their ancient lawes, made new ordinances, and put some of them to exquisite torments, pretending that, that Crowne belong'd no more to him by Election, but that he was their proprietary Liege Lord by Conquest. Nor did he hold this to be an equall reparation for the indignity he had received by Altapinus, but made his recourse to his Nephew the Olive, whom he partly intreated as being the strongest of his stocke (and therefore should be sensible of the affront) and partly summon'd him as being Prince of the Rhenusian Empire, and holding Leoncia and other territories in homage of him, to assist him with some auxiliary sorces, to vindicate this high disgrace, which was done him by Altapinus.

Hereupon the Olive lent him his great Captaine the Thorne, with the flower of his forces in Leoncia, who shortly after invaded Baccharia (Altapinus his ancient patrimony, and Carbafilis joynture) whereof he impatroniz'd himselfe without scarce one stroak given; though at that time the Princes that were his confederates, had in a ready martiall equipage twice the number the Thorne had: But it seems they all prov'd stupid unweldy blocks, and they colour'd their cowards with some presumptions they had, that Dolus versabatur in Generali; that their chiefe leader was corrupted before hand with Elaiana's gold. Thus that great body of logges disbanded in part,

yet some kept still together, as shall be said hereafter.

The Cedar upon this new acquest, disingag'd his owne territory that he had transmitted to the Elder, and gave him part of Baccharia for caution for his disbursments; And to the Olive he transferr'd the tenablest and strongest places there to hold them as Commissary under him.

While these feats were a doing in Rhennsium, a hardy Cavalier, as he hath given notable proofs both at Sea and shoare, was sent from Druina against the Timauranians at the request of the royall Olive, and this was done by the negotiation of Mordogan that notable engin of policy; And it was done of purpose, as it appear'd afterwards, to weaken and divert the strength of Druina, while the Thorne invaded, and seiz'd upon Baccharia.

This Cavalier complain'd he was sent to fight with his armes tied

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behind



behind him, for his Commission being to strict land strength without Commission sufficient, w like a match without fire) that could not meddle with any thing upon the land, Elaiana also failing of that kind of supply she had promised to joyne to his, he could not doe those exploits which might have been atchiev'd with such a power. ver his attempt before Galeri was brave, had the Heavens continued propitious, and to speak the truth of any publike expedition. Druing made abroad ever fince, this redounded least to her prejudice : For he met with no passive encounter, at all, but was master of the Sea. and fecur'd trafficke all the while; But as the forefaid attempt in Galeri road for fyring all kind of bottomes (wherein her offenfive strength only consists) was prevented and dasli'd, by sudden still perpendicular cataracts of raine: to an Age fince when that reftleffe Martialift Elaiana's King and Emperour had an enterprise to deftroy Galers, being in fight of shoare, with a most powerfull fleet. one ofher Flamins went upon a rocke hard by, and after some kind of exorcifing speeches and postures, he tooke a long white wand, and strooke the waves thrice, And going thereupon to the Towne, he encouraged the inhabitants thereof with notable exaggerations of confidence, that they should be of good cheere, for before night there should be Elaianians in Galeri market as cheape as birds.

Hereupon the Heavens did suddenly change hue, and a most fearefull tempest fell. In so much that the Emperour himselfe escaped with extreme difficulty; And it fell true that his Souldiers were sold by multitudes in Galeri's Bannier towards the evening a little

after the shipwracke.

I will not presume to pry into the secrets of the Almighty disposer of althings whose hand may an ature is, how farre he lets loose the reines to the ill spirit of the ayre, to cause such sudden impressions upon the Elements, whereof there are daily wonderfull examples among st this crue of Corsaries.

I know Philosophy and strength of art can doe much, and by connexion of naturall Agents and patients fitly applied can produce such effects that may seeme admirable to those that know not the cause; but for these extemporall meteors, I believe it is beyond the reach of humane skill, unlesse the ill spirit hath a hand in it.

But what a foule shame it is, that one base Nest of Picaroons should confront and daily damnifie all the Western World? Unlesse the dishonour thereof be recompened with this advantage, That the Voyaging Merchant sayles with stronger and better-built Vessels, which may serve the publique upon occasion of Warres.

These times were very farall to Favourites, both in Elaiana, Drui-

ns, and Ampelona,

In Elaiana, that ancient Elme, which bore up that spacious Monarchy like another Atlas, and serv'd as a mighty Prop to the Olive, and did what he would in Petropolis for so many yeares, was remov'd from the Helme: but fore-seeing the storme which was like to fall upon him from the Secular power, he wisely transform'd himselte into an Yew; and 'tis well knowne, what high prerogatives the Yews have in Elaiana.

His eldest Graff succeeded him a while in Royall favour; but he quickly fell, by the malignancy of great ones; the apprehension whereof, sunke so deep into him, that it brought him to his last end. His brave old Sire hearing that, sent him word a little before his fall;

That he understood he was dying like a Foole (of meere conceit;) for his owne part, he fear'd no other enemies, but his yeares.

In Druina also, that high growne Tree, which had beene long foster'd under the indulgent branches of the Royall Oke, become enamor'd with the faire Consort of one of the noblest Elmes in the whole Forrest; who having continued some yeares fruitlesse, and fearing a perpetuall barrennesse with him, articled against his frigidity, and so pleaded for a Divorce: He perceiving Majesty to appeare in it, made but cold opposition.

Hereupon is was referr'd to the reverend Tems, to determine;

and amongst them, some gave their suffrage for a Nullity.

A diferent Confident of that great Tree, (which came from a low Plant to be so eminent) disswading him from ingrassing upon anothers right, was taken as a block out of the way, clapd in Prison, and afterwards made away by Poylon.

Hereupon He, with his new Confort, being after an exact Scrutiny, found by the Sages of the Law to be privile to this black Act, were adjudged to be struck off by the stroake of Justice: but by the L3

clemency of the Royall Oke (who never quite for sooke any whom he once favour'd) they were still permitted to live; but for ever remov'd, from being any more so neere, under the shadow of his pure and Vice-detesting bongbs.

And as in natural privations, there is no recession to habit, so is it commonly in the favour of Princes; whence if one fall, he is never re-admitted into that fulnesse and strength of considence and grace.

But the inferiour instruments in this black Act, suffer'd: Which gave occasion to some Criticks abroad, to compare D R II N A's Lawes to them of SOLONS, that were like Cobwebs, through which

great Flyes broke out while the small ones were intangled.

Nor did the first act of this, doe any good to the honour of the Civill Lawes of Druina. Yet a notable piece of exemplary Justice was acted upon the Guardian of Druina's prime Fortresse; who being found onely privie to some passages, was doom'd to death, to the terror of others, for betraying that high trust that belongs to that Office: And his death was the more remarkable, because he contess'd, that Heavens just judgement was fallen upon him; in regard, that to restraine himselfe from Gaming, whereunto he was excessively addicted, he made a solemne Vow, (which he often broke afterwards) That if he played any more, above such a value, he might suffer upon such a fatall Tree.

That nimble Eirenarch (so cryed up by Reports) who then stood at the Helme of the Law, wherein he was so aftive, that Draina's Monarch was si'd to say, He was like a Cas, throw him which way you would, he would light on his feet; This Justicer proceeded with that acrimonie to cut downe this (now-pittied) great Tree, with his high-descended Mate, and others, that of their sprigs he made a Rod for himselfe; for ever after, he went alwayes declining: which some held to be a deserved judgement upon him, in regard he was often observed to insult upon misery, and to loose a Life sooner then a

Jeast, when he sate upon the Tribunall of Justice.

In Ampelona also, about this conjuncture of time, a politique Plant of Bombycina's growth, being by the favour of that stately Tree, out of which the now regnant Vine spronted forth, made to over top all the rest of the noble and Princely Elmes in that Forrest, was at the

Gate

Gate of the Royall Court suddenly fell'd, dragg'd up and downe, his privat'st parts lopp'd off, miserably chopp'd, and the remainder of his body reduc'd to ashes, whereof part was hurl'd into the aire, part into the water, to extinguish the very memory of him. While this Tragique act was a perpetrating, the generall Crie about him, was Vivat Rex: whereby was fulfill'd the prediction of a Wizard, with whom he had tampred not long before, touching the course of his fortunes; who told him, That in short time they should be such, that he should be carryed about the streets of Tutelia with such a publique acclamation of joy.

His Confort, an Enchantresse, as some would have her, ranne the same destinie: But that which made the world speak of it the more, was, that after he had beene thus, as a man would thinke, quite extinguished, his Processe was formed; whereby he was sound guilty of nought else, that I could learne, which was actionable, but of Ambition, which like the Crocodile, never leaves growing; and that being an exorique Plans, he went about to take soo deepe rooting in

AMPELONA.

The procedure of this businesse seem'd very strange to the world, that the Royall Vine, having already assum'd the Character of Just, should give way, that such a horrid Tragedie should be acted in his owne Royall Palace, (for Palaces of Kings should be Sanctuaries) and that the Delinquent was not proceeded against, by Legall forme of Law, till after this violent Death, which preceded the Sentence of Condemnation.

He that succeeded him in favour, did suddenly make such a flight, that from vulgar Shrubs, he made himselfe, and two more which were nearest to him in flocks, to be rank'd amongst the tallest Elmes in Ampelona: yet he fell also by a kind of satall destinie (Pestilentiall, though not so precipitate) in the first heat of the Warres against the

Eusebians, to which he had incited his Royall Master.

What will become of Ramundas, who hath the Vogue at present, in comparison of whom, for transcendencie of height and continuance, the other two were but Mushrumps, I will not undertake to divine: But observed it is, That the ground whereon Favourites stand, is no where more slipperie, and fuller of Precipices, then in AMPELONA: Which makes Ramundas to barricado himselfe with as much policie and strength as may be devited, against all shocks of Violence.



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OF



Of the Treatie of an Alliance with ELAIANA.

He treaty of an alliance 'twixt Druina and Elaiana, (a piece long hammered upon the Anvill of policy and national missedome) did now openly appeare and advance it felfe; To which end the Royall Oke, to remove all blocks that might lye in the way, ridde himselfe of those places he held in deposite of the Itelians to prevent any request or proposition that should happily come that way from Elaiana; And considering the daily expences Druina was at, and the vast summes she was out upon them, and that most necessary dependency of conservation and community of danger, that was and still must be 'twixt her and Itelia, this Ast was not such a great solveisme in policy, as some Criticks would have it, who in regard they were the very keys of Itelia, and her associated Groves, observ'd, that while Druina kept them in her hands, she was more awed and respected by the Willowes then she hath beene since.

At the close of this businesse, the royall Oke did an act full of Majestie by forbearing much of those huge summes which might have beene demanded; And it was in recognition of those rich presents, Carbasilis received, when she pass'd through the Willowes to Baccharia.

To negotiate this businesse of alliance twixt Druina and Elaiana, Earle Mordogan, a shrewd complying Instrument, was employed, and going to have his first audience, a peice of the royall Palace fell

under him, which could be no good omen.

Mordogan had studied the Geniss of Druinas Monarke so exactly, that he seldome departed from him with refusalls, he had such a rare faculty by facetious wayes to dispatch the most important assaires of state; He employed all his art (and I believe his heart also went along) and left no stone unroll'd to bring this mighty worke to passe; yet so infortunate he was, that his endeavours prov'd plan-

fible neither in Druina nor Elaiana: But for my part, I am clearely of opinion, that he really wish'd well unto, and lov'd the Drainians next to them of his owne foyle best of any other, and so much he protelted being arrested, by the iron mace of fate, a little after he had beene design'd to returne to Druing, when summon'd to his last end. it was no time for him to boggle with the world; And the gracious Oke now regnant (to whom the Olive did churliffly put over young Mordogan for a reward of the manifold services of his dead Sire did not onely refent his fall, but vindicate him from those aspersions that were malevolently call upon him to have alwayes played with a staffe of two ends, the one of Olive, the other of Oke. Yet he received divers outrages in Druina, and one time when he had beene rudely ut'd and affaulted as he pass'd through the streets of Thamifond, and newes thereof being polted, though not by his meanes, to Elaiana's Court, where the Royall Oke had then two Soveraigne Ministers representing himselfe, yet there was no violence at all offer'd them or theirs; which made Elaiana take the advantage to arrogate to her felfe more civility in this kinde, then Druina. This caul'd him to fay, that Druina's bran was very course, but ber flowre wondrous fine; for the taker fort of Trees who could look over into the true state of things, highly esteem'd him, though the Poplars who fee no further then the rind, contemn'd and vilified him, bringing him often upon the stage, and making him the common subject of their pasquils, wherein he rather gloried, then grew discontented.

Amongst other facetious passages of Mordogan, I cannot omit one which happen'd upon his last departure from Drnina; At which time being magnificently feasted by the chiefest Magistrate of Thamisond, in the midst of these jollities, he ask'd leave to begin two healths; The first, was to the King his Masters mistresse; The second to his Wife; the healths being gone round he thus expounded

himfelfe.

That his great Masters mistresse was Levantina, and none are so fond of a Mistresse, but if a friend bath a private favour of her, he will winke at it; and such was Levantina, who though she properly belong'd to his Master, yet he sufferest the brave adventures of Druina (whereof many were there present) to have a bout with her, and he passeth it by, and takes not much exception at it; But

hu Masters Wife was Columbina, whom he desired to have wholly to himselfe, and therefore that none should meddle with her; (But the Willowes of late have gone about to make him a notorious Cuckold, and have had ready money to lye with her)

Like to this was that, when a little after the going of Altapinus to Homebia he was invited to a folemne meeting, where that flexanimous and golden toung'd Orator (then guardian of the Kings conscience) began the King of Homebias health, he pleasantly pledg'd it, and pais'd it over, faying, it was the first time that ever he pledged the Cedars health in Druing.

For his opinion in holy things, he had a charitable conceipt of Druina's Religion, and feem'd to flight many things in that of P. tropolis, as will appeare by these few instances following. In a serious discourse once of holy Orders, when many things were canvas'd

pro & con, he faid,

That he fear'd the same doome, and destiny attended the Loyolists that befell in times paff'd another great Religious order of Cavaliers, who were growne so excessively rich, that they were utterly suppressed with a strange kinde of suddennesse every where, and so Guic: became a common booty to their Princes.

Another time when that fappy and finitfull Tree (out of whose Bocke sprouted that comely Elme which grew so high under the branches of the Royall Oke, and did flouriff long in his fole favour) had fuch a vogue at Court, that she hois'd up, and tumbled downe fome great Officers at pleasure, and that extraordinary recourse was had to her for matters of grace, Earle Mordogan dispatching a Post to Elaiana, sent advise,

That there were never better hopes of DRUINA'S conversion to Petropolis then then, for they began to wor ship the Mother,

more than the Sonne.

Laftly, when that long flourishing Favourite in Elaiana, had fallen, and to shelter himselfe from those stormes which he fore-saw would thunder upon him from the temporall power, did cover himselfe with a scarlet robe (the highest of spirituall dignities) Mordogan was ask'd by Druina's Monarch, whether he had fent for a benediction from his new elected Cardinalla

He answered, There was once in Elaiana one who had a Plum-Tree in his Garden which was winde-fallen, and there being a statue made of the Trunke of this Tree, and placed in the Church for adoration, he was asked why he neglected to worship that statue as he did others; He answered, that he knew that statue from a plant, and what kinde of fruit the Tree had borne, therefore he thought there was no adoration expected from him.

Out of these instances you may inferre that he was an Anti-Loyo,

lift, and liked not all things in Petropolis.

Nor was that noble Elme Count Sopbronio, whom Druina's Monarke employed to Elaiana to this end, lesse dextrous and discreet. who although he was not fo nimble and Mercuriall as Mordogan, yet he rather exceeded him in folidity and a high reach of understanding. He made a rare discovery of certaine plants, that were rotten at the heart, (yet daily ferv'd about the Royall Oke) that were devoted by pensionary obligations to the Olive. He went bravely attended to the Cedar's Court, and fo to the Eldars, with whom he was not behind hand. He engag'd his owne argentry to make up a summe of treasure to preserve those troupes from disbanding, which were then in motion for the recovery of Baccharia under Campanthropo, That admired Captoine of his time, who was faid to make Souldiers (pring up out of the very earth to follow him, though he had not a crosse to pay them salary; And although he had beene put many times to the foyle and to extreme exigents, yet he mever fell fans resource, but still rallied bis squandred squadrons, and made offenfive head againe; And most brave was that Retrait (and honourable retrait is the difficult's thing in the feat of armes , which he made, when by the point of the sword, he pass'd through the very heart of Leoncia to his intended rendezvous, where he caufd the Thorne to burne his tents, and rayfe the coftly fiege be bad then & foot, before one of the prime townes of the Itelians.

And this was the greatest cloud that ever fell upon the Thorne, since he entred into Elaianas service, but he dispell'd it not long after, and made his honour to shine with a greater lustre then ever, by

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taking in that Towne whereof the Orenge was proprietary Lord, notwithstanding that the Oke, the Vine, the Firre, and the Ah appear'd, some more, some lesse in that action for the Willowes.

Some fay this funk fo deep into the Princely Orenge, that it did

accelerate his fall, which hapned not long after.

And he being gone, the Thorne wisely retired to Bombycina, the Soyle whence he first sprung, feating that Fortune who being a Female loves youth best, would fromne, and turne her backe towards him now in his declining times.

There was a strong emulation twixt these two great Martialists, And the Orenge derogating one day from the Thorne, because he was spring out of a Merchants stocke, and consequently was not capable of competition with him who came of a Princely Exirallion; He sent him word, That it was a more glorious thing for a Merchant to have command over Princes, then for a Prince to be commanded by Merchants.

A brave quarter-giving Enemy the Thorne was, but the fervice of the Olive (unlesse you throw into the Scales the high honour and fame he purchased thereby) prov'd over precious to him, for he spent not onely the vigour of his dayes therein, but exhausted much of that great estate he brought with him so farre, that his owne plants, some of them, are forced to subsist meerely by Pensions from Elaiana. But that which is worse; being before a Towne in Bombycina neare his owne home, which he had so block'd up and storm'd, as that he had her as a Bird in a Cage, he was suddenly commanded by inexpected order from Elaiana to raze his workes, and raise the fiege, notwithstanding that the Warre continued longer; This they fay he resented so deepely, that retyring to his owne naturall Soyle, he presently after fell. But it is no new tricke in policy, for diverting the least dishonour that should fall upon the State, to destroy some Instruments, and make them Sacrifices for the publique. This great Captaine had so highly deserv'd of the Olive (and Cedar also by taking in of Baccharia) that his services seem'd to transcend all reward; And by him one may learne this leffon.

That supererogatory services, and too great benefits from Sub-

jects to Kings are of dangerous consequence, when they make the minde more capable of merit, then duty.

Those fearefull Fires which were kindled through all parts of poore Khennsium, had now rag'd extreamly, to quench which, the Royall Oke sent sundry of his Noble Elmes in many costly legations from time to time, but good King, While he laboured for peace, they

made themselves ready for battaile.

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And herein the Cedar proved very ingratefull to him, confidering the fairenesse of his proceedings; And touching the Eldar, what could be expected from him but knotty and crooked hollow-hearted dealings? Yet by his high credit with the Olive, he often affwag'd the fury of those conflagrations, by suspension of Armes, and cessation of all acts of hostility, and preserv'd Baccharia a long time from invading; And he proceeded so farre by treaty, that he was proffer'd to have the Imperiall Ban taken off, of Altapinus upon his conformity to a submission, that so he might be rendred capable to treat, and travell through Rhenusium; to have also an entire surrender made of his possessions to his Eldest Graffe, which should be affianced to one of the Cedars branches, and in the interim to be brought up in Druima's Court. Moreover he should be restored to his Dignity after that old decayed Eldar should fall, upon whom the faid Dignity had been in a fluffling imperfect manner conferr'd, yet with this proviso, that the next Heire should not be prejudiced.

These propositions being sent to Altapinus, he replied, That whereas the adverse party required a Personall submission, and that this should precede all other things, by naturall order used in like cases, the restitution of his Country which was a thing materiall should goe before, and then the other which is but a point of Ceremony, should follow; And whereas he had already complyed with the Cedar to signe an instrument for the conditionall resignation of the Crowne of Homebia, and done other acts of Conformity, and no performance at all on the Cedars side; If these intentions of his were reall, the said submission might be done as well by a Deputy.

M 3

Prince



Prince ROCALINO'S Iourney to ELAIANA.

Hile matters were thus in hot agitation, and no particular assurances yet had, and because that commonly Dolw versatur in universalibus, the Royall Oke sent a choice consident to Elaiana's Court (for there was the mill where these matters were a grinding) to know the truth, and reality of things, who having

boldly acquitted himselse of his charge, and brought advise that matters were still involv'd in generalls, Behold a most rare adventure, Prince Rocalino, with Villerio, and two discreet considents well verid in the Olives Court, post away in private disguise to Elaiana, traversing the whole diameter of Ampelona, where Rocalino came in so favourable a conjuncture of time, that he saw the splendor of the Ampelonian Court in a set stately shew, where among other rarities, he beheld one of Natures choicest peeces, the Princesse Aretine, sparckling sike a constellation amongst the rest, in moving measures.

Little thought he then, that she was predestined for him, by the high hand of heaven, where all marriages are made;

But humane eyes cannot see beyond their horizon, they cannot discerne future contingencies, and in the conduct of worldly actions, what we desire or dread seldome directly falls out, but something intervenes and concludes we least thought of, and if what we expect doe happen, they come not many times till after the search, which sheweth that there is a supernatural all disposing power above; Wherefore it is not safe for our mindes to stay at second causes, for this may induce a forgetfulnesse of the sirst, but we must passe higher, and by a speculative act of the understanding observe the disposition, dependency, and subordination of eauses to the high will

of providence, and then we will confesse with the Poet, that the chiefe linke of natures chaine is tyed to the foot of Jupiters chaire.

From Ampelona's Court Rocalino flew upon the wings of love towards Elaiana, and it was in the beginning of that season, that the Lady Flora useth to cloath our Grandame Earth, with a new livery diapred with various flowers, and checquer'd withall delightfull objects; a season that may used to be no lesse proper, then propitions to lovers. The pretty songsters of the spring with their various notes did seeme to welcome him as he pass'd, the woods put forth their blossomes, the earth her Primeroses and Daiseyes to behold him, the aire blew with gentle Zephyres. But in the Heavens it was observed there was an inauspicious conjunction between Jupiter and Saturne, that dull and malevolent planet.

Rocalino being come with no lesse difficulty then danger to the Olives royall Court, the first thing he did was to dispatch a post presently to Druina to carry newes of his safe arrivall there. That night and next day after there were darke whispers up and downe, but towards the evening Villerio went privately to the royall palace where he had audience, and whence Chenandra the fole ingresser of the Olives favour, did accompany him backe to welcome Prince Rocalino, who magnifying that brave journey, and discovering won-

derfull motions of joy,

He said the Olive and the Oke should part the world betweene them, and that it should be a match presently, for he doubted not but he came thither to be of their Religion; whereunto answer being made, that he came not thisher for Religion, but for a Wise: Chenandra replied short, that there must be then a dispensation procur'd from Petropolis.

That night Elaiana's Monarch himselfe came to congratulate Prince Rocalino to Sophronio's dwelling, but he met him halfe way, and with much complement and mutuallembraces parted for that

time.

The next day he brought forth in a solemne stately kind of march the LADY AMIRA (the jewell which should have been prize and guerdon of that heroicke adventure) to be seen of purpose by Rocalino in transitu; But it being divulg'd abroad it was Prince Rocalino ment, which broake out after into incredible acclamations of gladnesse, every one extolling to the very starres, the bravery of the actine, And the generall vote was, that it were great pitty but the Lady Amira though she were a goddesse, should be throwne into his armes that very night, he had so well deserved every inch of her; They said surther that all the Angels in Heaven same along with him, for the Country having extremely suffered by a long unusuall drowth, upon his coming there fell downe most wholsome fructifying showers, wherein twas said, the Earth dranke healths to congratuate his coming thither.

The next morning the Royall Olive sent some prime Elmes to attend Prince Rocalino in quality of Officers of state, and a little after he was brought to the royall palace in the same State Elaiana's Kings use to be attended the day of their Coronation. The Royall Olive himselfe accompanied him, with all the flower of his Court, and alwaies from that day to the very last he stayed there, he gave him still the precedency, transmitting to him all petitions and matters of grace; multitudes of prisoners were released, and indeed there wanted nothing that might be added to the very height of all externe

honour and ceremony.

But let us looke a little into the interiour carriage of the maine businesse, and there you shall find that,

Quercus connubium, connubia tractat Oliva.

When Rocalino arriv'd, matters were brought to that perfection by the strenuous negotiation of Sophronio, that there wanted nothing for the consummation of all things, but a dispensation from Petropolis, which at last came, and before that time Rocalino was not admitted to speake with the La: Amira in quality of a Snior, but a Prince; Now the said dispensation came cloge'd with an unhappy inexpected clause, thrust in of purpose, as it appear'd to retard the procedure of things, which was, that whereas there were

Certaine Articles condescended unto by Druina's Monarch in favour of the Petropolitans that were in that kingdome, and other Crownes under his dominion, the great Arch Flamin demanded caution for the performance of them; The Royall Oke answered, that he could give no other caution then his word and

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by his Counsell of state & exemplified under Druina's broad Seale; but this would not satisfie unlesse some Petropolitan Soveraigne Prince would engage himselfe for them.

Hereupon all matters were like to go off the hinges, and a buzze

Went out, that Rocalino intended to get away covertly. In their traverses Chenandra steps forth, and said,

there were three waies to conclude this businesse; two good, and one bad; The first good way was, that Prince Rocalino should become

4 Petropolitan.

The second was, that as Elaiana was oblig'd to him for his free coming thither, so She might as freely deliver him the LADY AMIRA, trusting him without further conditions.

The ill way was, not to trust Rocalino at all with any thing,

but bind him as fast as they could.

While matters were thus a canvaling, and gathering ill bloud, Elaiana's King stepp'd out, and proffer'd to engage himselfe by oath, for the satisfaction of the great Arch-Flamin, but with this proviso, that he must first consult with his ghostly fathers, whether he might doe it Salva conscientia or no. Hereupon the businesse was referr'd to a committee of the learneds Tems, and the state of the question was,

Whether the Olive might with safety of conscience take an oath in behalfe of Druina's Monarch, and Rocalino, for performance of such and such Articles that were agreed upon in favour of the Petropolitans, throughout the kingdomes of the Royall Oke.

This affembly long demure'd and dwelt upon the question, and after a long protraction of time, they concluded at last affirmatively; And in case the Oke fail'd to execute what was stipulated, the Olive was to vindicate his Oath, and right himselfe by the sword.

This difficulty being furmounted, there was exceeding great joy, and all the Capitulations were interchangeably sworne unto both by the Oke and Olive, and as Chenandra said in Elaiana, so the Royall

Oke himselfe was so confident, that he faid;

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All the devills in hell could not now breake the match; whereunto a blunt facetious Knight being by, answer'd, that there was never a devill now left in hell, for they were all gone to ELAIANA to helpe to make up the match.

But matters being scrued up to this height, the great Arch-Flamin, as heaven would have it, fell;

Upon which tydings the Royall Olive came to Prince Recaling. and told him that he had receiv'd very ill newes, which was, that the boly Sire, who was fo great a friend to the intended alliance (who had formerly writ unto, and fent to vifit Prince Rocalino) was taken away by the hand of fate, and in regard there was yet no contract but a treaty only a foot, be could not proceed further in this businesse without a ratification of the former licence by Melissanus the newly chosen Arch Flamin, which by reason of his indisposition of health, and the large distance of place, could not be dispatched with that celerity that was wish'd: But now that his Highneffe was pleased to stay so many years for a wife, he might well Asy a few monet bs longer, and be would undertake to negotiate and procure that dispatch from Petropolis with all the expedition that might be; And if he pleased to give way that the La: Amira's journey to Druina might be deferr'd, untill the next enfuing fpring, be would give him a blanke to write his owne conditions, touching the furrendry of Baccharia, which might recompence his folong flay : Prince Rocalino upon this answer'd, that be was infinitely bound to his Majefty for all those transcendent favours be had received since his arrivall to his Court, and the reasons that induc'd him to undertake so hazardous a journey were two; One to freighten the league of amity with his Majefty in his owne perfon: the other was, to give the world a greater testimony of his love to the Lady Amira, to whom he bad already transmitted his best affections; And he had thought the Soveraigne Agents of his Royall fire, had brought matters to that ripeneffe, that he needed not to bave come thisher to treat of a mariage, but to fetch home

a Wife: Now since his Majesty alleady'd that the late holy Arch-Flamin being gone, he cannot proceed further without the approbation of Melissanus the newly Elect, he desir'd him to consider. that if his Majesty had a spiritual fire to comply withall, be bad a naturall fire to obey, which was DRUINA'S Royall Oke, whose top being already periwing d wish snowy age, was sickly and imposent and subject to many indispositions, therefore he fear'd that he being bis fule Ma sculine plant, and the staffe and comfort of his age, it had already wrought some ill impressions in him, that he wanted him so long beyond the proposed time. Besides the eyes of all DRUINA were fix'd upon him, and he being their next succeeding hopes, this bis fo long absence might produce ill effects, and dangerous consequences of flate at home; Adde bereunto that there was a Royall fleet already floating on the Seas for his transfretation, and the leason, if be retarded his voyage any longer, would grow rough and dangerous, Moreoper his Majesty was not ignorant, that the Capitulations which bis Royall Sire had fign'd and fworne unto. and were confirm'd by his Counsell of state, were done with this provifo, that if he be not return'd in Druina by such a time, all that was paffed should be pro non facto.

The Olive hearing this, stood a while at a stand, and after said, Since his Highnesse had pressed the necessity of his departure with such pregnant reasons; if he fear'd any commotion in Draina, by reason of any thing that might restect upon these proceedings, he would send an army with him of purpose; And since matters were so, his Highnesse might think sit to leave a substitutive power, with whom he pleased to be contrasted to the La: Amira, which should be precisely done ten dayes after the consirmation should come from Petropolis; And if he pleased to repose that trust in him, he would faithfully discharge it, and esteeme it a singular favour, and then he might send when, and whom he pleased for her, for ever after she should be at his disposing.

Prince Rocalino replied, That touching his first proposition,

for an army to go with him, the remedy would be farre worse than

the difeafe, though there should be tumulis in Druina;

For the second, he made semblance to be mightily taken with it, saying, that of all the Grandezas he had received since his coming to his Royall Court, this surmounted all the rest, therefore he would leave a power behind in Sophronio's hands, to that end.

This being done, Rocalino without the least ombrage of discontentment, prepares for his journey backe, leaving behind him Gems of invaluable esteem, and such as was confessed, never to have been seen the like in that Court, as presents for the Lady Amira, which were, I cannot deny, very honourably return'd by Elaiana after the rupture of the treaty, and publicke declaration of warre.

The Olive himselfe with the rest of the royall stem, accompanied him a dayes journey off, and never were seen streighter embracements, and outward arguments of love and reiterated endearements between any, then between the Olive and Rocalino at their

departure.

But Villerie and Chenandra parted not so lovingly, Villerie tel-

ling him,

That be acknowledged himselfe unmeasurably obliged, to the royal Majesty of the Olive, and the rest of the Princely branches in aneternal tye of gratitude, and that therefore he would mainly endeavour, in what in him lay to nourish and strengthen still the peace wixt the dominions and subjects of both Crownes, But for your selfe Count Chenandra, you have so many maies disobliged me, that I cannot make any profession of suture friendship to you without slattery; Chenandra answered very short, that he accepted of what he bad said, and so they parted.

Prince Rocalino taking his leave of the Lady Amira, was desir'd by her to see a Vestall Saint in his way as he passed, who was then cried up for miracles; In tome divine exercises she was reported to be often listed up in the aire, and appeare as fresh as a rose, though she was forrow'd with age, that she look'd like a spirit kept in a bag by some conjurer.

But he coming thither, and she mingling discourse with him a



long time, the substance whereof was for the most part, that he should be good to the Petropolitans in Draina, and bestow an alme amongst her poore vestall sisters, there could no elevations be discern'd or any sudden changes at all in her, or any other mire plous feats, though she could have never shew'd them in better company. Prince Rocalino being conveniently attended to the Sea side; and with extreme hazard embark'd, a private instrument was dispatch'd in his name to Elaiana's Court with instructions to Sophronio to stay the delivery of the proxy, till further directions from him; But these instructions were not to be delivered untill the Ratification had come from Petropolis.

In the interim great preparations were made against the celebration of the nuptials, The Lady Amira applied her selfe daily to learne Druina's language, the Soveraigne Ministers which represented the person of Druina's Monarch, carried themselves rather like subjects towards her, then Ambassadours; Many rich acconstruments and presents she had provided for Prince Rosalino, Her family was assign'd her, her officers distinguish'd, And (which weigheth much with me, for the reality of the thing Sophronio had provided a great number of brave liveries for his attendance, as rich as any that ever were worne in that Court, and matters were cryed up with such a certitude, that the mart went twenty to one, the businesse would take.

At last the Ratification came plenary, and absolute from Petrapolis, but a cuming rumor went out, it had come some weeks before,
upon which the private instructions which were sent in Prince Rocalino's name were anticipated by Sophronio, who while he remain'd
anxious and searcfull to preferre a private order to the prejudice of
the high Commission of Druina's Monarch under the greatest seale,
which none can countermanned or suspend but the same power that give's
it, he proceeded still until new instructions came from the Royall
Oke himselfe to stay the delivery of the said proxy;

And that whereas before be treated singly of a match, be should now joyne the Restitution of Baccharia with it, for he would not marry Rocalino in joy, and leave Carbosilis in teares.

Sophronio folliciting the royall Olive upon the new Commission, N 3 and and not receiving a fatisfactory positive answer, had order to depart that Court, and so all was dash'd to peeces.

Whence I learne, that in politicall affaires, as well as mechanicall, it is farre easier to pull downe, then build up; for that structure which was above ten sommers a building, and that by no meane Artists, was destroy din a moment.

And the world adjudged Elaiana to be well apayed for the hard measure she had offer'd Prince Rocalino, to tantalize him so long with dilatory hopes, and let him returne at last without his errand: For upon the very point when the businesse should have been consummated, and the Lady Amira tendred, the motion may be said to have been rejected as it were by Draina.

Many obstacles concurr'd to hinder this great worke.

The maine of all, difference in Religion; for so simple and blockish were they of Elaiana, that the common voice was, Prince Recalino came this there to make himselfe a Christian; And happy had it been for that businesse, if he had never lodg'd in the Royall Palace, but had taken one of his owne, wherein Druina's liturgy, and the rites of her Church might have openly appear'd to unbeguile those filly wretches.

The clashings twixt Villerio, Sophronio, and Chenandra, who opposed it as long as 'twas safe for him, the exceptions that were taken

at Villerio's Commission.

But pitty it was, that the intendments of Soveraigne Princes, specially such an action as that, which concern'd the incolumity and peace of all the Westerne world, the quenching of those sire in Rhenusium, the reinvesting of Carbasila in Baccharia, which as it was then given out, should be redelivered at the instance of the Lady Amira after the Match, to ingratiate her selfe thereby the more to the Druinians, besides a mighty advantage of commerce, for no Country is able to doe DRuINA more good and lesse burt then Elaiana; I say what pity it was, that all this should be frustrated by private passions and interests!

Another rub in the way, was the disaffection of those Ministers that were sent last to Druina to finish all things, especially one of them, and he the chiefest, whose heart did not go along with the

bufineffe.



It was also discovered that the Luranians (of whom multitudes subsist by the Olive, who if the businesse had taken essect had been dismissed, and that Crowne disburdened of those Pensions they received, but they preferring to stick there rather to a certainty, then to seeke new fortunes, and begin the world againe in their owne Soyle) did no good offices in the conduct of this businesse.

Besides'twas thought the Ampelonian, and the Myreles Ambas-

fadors, with others there Resident, were not idle.

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Furthermore it had been wished that some had had more Discretion joyn'd with their Zeale to this great businesse, which should have made them more cautious and reserv'd in their speeches and behaviour, and complied better with the humour of the Elaianians, against whom and the poverty of that Country, they would openly inveigh and gibe at, even in the Royall Palace.

Some said, if they had left an eye behind them in Elaiana, they would not come thither to setch it againe; Others, that they would never returne thither unlesse it were to Conquer her; Others, that they would never see her agains unlesse 'twere in a Map; Others would say, they thought there was no Resurrection out of her ground.

Which puts me in mind of that boyfterous Buffon, who said in the Royall presence of Elasana's Monarch.

That his Master was nearest and likest to God Almighty of any King upon Earth, and being asked why? He answered that God Almighty had but onely one Sonne, and He was sent to be Crucified by Jewes; And Druina's King also having but one, he sent bim to be crucified by Elaianians.

But for Rosalino himselfe, as Elaiana rings of the renowne of that heroicke Emerprize, and will doe, to all Posterity, so to this day his memory and fame is fresh in that Court, for his sage and Princely comportment, mix'd with such becoming gravity, that it suted with the very genius of that Nation, where a Prince without gravity, is said to be like a Peacock without a Tayle. Whence it may be inferred, that though the maine businesse not (which continues a darke kind

kind of riddle to this day) yet Rocalino gaind much in point of honour, besides the mighty experience (which is the great Looking-

glaffe of Wifedome) he purchafed thereby.

Never was Lady to gallantly courted, no not Daphne her selfe (whom the amourous god converted to a Laurell) was woo'd with that bravery and strength of affection, which was shewed with that fervor, that Elaiana very poorly made use of it, to gaine time and get stricter conditions; for as I heard one of them say,

Love is like a Pan of Charcole, which meeting with the wind its contrary, makes it turne more ardent; Or like a rapid torrent which justing against a damme swells higher; so love meeting with opposition growes hotter and stronger.

But a most unworthy thing it was, and which all the world cryed out at, to make this his heat of love, and coming thither, two acts which should have accelerated the businesse, to turne to his disadvantage. But it hath thriven with them accordingly, for it is observed that their affires up and downe the world ever since have

thriven but very odly.

After his departure it was disputed pro & con, whether that affection whereof he had shewed such brave testimonies, was reall or no; howsever it was granted by both sides, that Rocalino had purchased a high opinion of honour by it; for if it was reall, he shewed himselfe to be a great master of his affections, that he could checke and call them home so soone: If it was otherwise, it discovered a high poynt of wisedome, to act the part of an Amorist so lively and pathetically. Had that blind Greeke, one of the Muses sirst Priests, bin contemporary to this heroicke adventure, how proud had he bin of so subject to heighten his fancy, a subject indeed adaquate to Apollo himselfe and his whole quire of Daughters! And I cannot wonder enough, that none all this while, to whom Ex meliore line since funcie pracordia Titan, have not employed their Talent to this taske, considering the rarenesse, and richnesse of the matter.

But to refume my discourse, Sophranie having received that forefaid new command from the Royall Oke, went to propound the en-

tire and speedy surrender of Baccharia.

The OLIVE answered, that if a treaty would be commenc'd

with the Cedar, who was now Lord of it, and He, with the Elder, (but his Commissioners,) if he came not to termes of conformity, he would joyne armes with Druina to recover it, and for caution hereof he would engage that rich City whither his fleet of treasure arrives yearely.

But this not satisfying, he went to take his leave of Elaiana's King, who had commanded Chenandra a little before to tell him in his name, that he had receiv'd advise of his Revocation, and underflood all so by diverse advertisements, what clouds were engendring in Druina's Court, and in regard the envy which was drawne upon him proceeded from the labours and endeavours he had employed to finish the match, therefore he would hold himselfe much touch'd in honour, if for this canse any should so prevaile against him as to cause bis ruine or disgrace. Therefore he would write to Druina's King, and fend a particular Ambaffador, if need requir'd, to reprefent the true state of things, in regard that Sophronio had ferv'd him with that exactnesse of fidelity which was well knowne to the world, and to Elaiana, in particular, that it deferv'd not onely to be assisted with all good offices, but it was fit to be rewarded, and published; And that the Royall Olive for the example of his owne subjects, and encouragement of those that did or hereafter should serve other Princes with that punctuality as Sophronio had done, had comanded him to offer him a blanke fign'd by the Royall Olive him. selfe, wherein he might set down his own conditions, both in point of title and fortune; And this he did in no way to oblige another Prince bis subject, but only as an encouragement to bonest and faithfull proseedings, and therefore he would not make these offers in private but justifiable to the world, and would accompany all he should doe, with a declaration, that this be had done, was for the service he had done bis owne Mafter.

Sophronio replied, that he was much afflicted to heare such language; and that he desir'd it might be knowne and understood, that Elaiana was not any way beholden to him, for what ever he had done. done, he did it, for that he thought it fittest, for his Masters service and his owne lonour, without having any relation to Elaiana; And that he serv'd a Master from whom he was assur'd of instice and due reward: And for those who were thought his enemies, he knew their power to be great, but he serv'd so just a Master, that he doubted not, but his innocency would prevaile against any wrong, they should intend him; And though his own integrity would not give him leave to apprehend any kind of danger or disfavour from his said Master, and were he assured to run into eminent danger, yet would he rather go home to cast himselfe at his feet for mercy, and thereby comply with the duty and bonour of a faithfull servant, then to be the greatest of Elaiana's Princes.

So I leave this mighty businesse for a Riddle (as I said before)

both to the prefent and all future ages;

For the books of Kings are written in darke Characters which few can uncypher, and their Actions like deep foords, wherein Elephants may onely swim; Or as great Rivers, whereof we see the course of

the Breame, but know not the fource.

So I leave also Sophronio preparing for his journey, and inexpresfible it is, what a black kind of obstupefaction, and regret all the world was possessed withall in Elaiana's Court, specially the Lady Amira, who, we thought, would have turn'd into one of the He. lindes, (those amber weeping-trees) for forrow. Many arguments of a reall love appear'd from her towards Rocalino, amongst others one was, that she caused many divine duties to be performed for his safety in his returne to Druina; where being landed he fell downe and killed the very earth for joy; And being come to Thamiford, one would have thought that huge body composed of such numberlesse peeces had been all one fire, and turn'd to one flame from those huge piles of facrifices of univerfall joy, not with standing those huge cataracts of water that powr'd downe from the meteors ; But greater far, and more ardent were those inward flames of gladnesse, wherewith all hearts did burne and sparkle to see their Recalino againe. All mouths were full with Oken leafs and in the Wood fo wide, &c. with other such songs and catches of airy mirth; The very inanimate creatures as steeples and walls, did shake with joy, yea the very pavements pavements and channels pledg'd healths for this happy returne.

Amongst other forreigne congratulations which came from farre and neare, CARBASILIS suddenly sent, but with this Complement,

That next to the hand of divine providence, he might thank ber, and her numerous graffs, that he came so safely and freely backe, so that I cannot but deride their shallownesse, and poverty of judgement, who thinke Elaiana had any designe to detaine him there.

The Royall Oke summon'd hereupon a generall assembly, whereinby the relations of Villerio (and indeed he for his owne particular had little reason to love Elaiana ever after for some dis-respects that had passed,) the two treaties, touching the alliance with Elaiana, and restitution of Bacsharia were quite dissolved by the unanimous vote of that great Assembly, not one distenting from it, which made his Majesty say,

That be thought they were led by one spirit, as the seventy Interpreters.

And nothing could be more pleasing to the Druinians then the rupture of these treaties, as the case then stood, for they were extremely netled to see the Princely standed of their Royall Oke returne from Elaiana with a branch of willowes.

Nor indeed did the poplars and coppices and vulgar fort of Druina's Trees, specially Themisond, ever affect this match, for they were transported with such a reasonlesse aversenesse to it, that who soever did speake but in favour of it, or discovered any good wishes to it, he was presently held a Petropolitan, and to have smallowed a lease of the Ivie.

The Petropolitans throughout all Druina were exceedingly dejected and crest-sallen at these proceedings, and that matters went
to crosse in Elaiana; And as it was observed to be an ill savour'd
augury, that a piece of the royall tarrasse fell under Mordogan at his
first audience, when he came Hocagere, when the treaty of alliance
begun to be in serious agitation; so a little before this dissolution of
it, another satall accident, or rather Tragique presage sell out in Thamisond: For as the Petropolitans were in midst of divine exercise,
and some say inveighing against the Ensenians, the Oratory suddenly tumbled downe, so that a great number of them were quasited to

death by the very inanimate creatures of stones and rubbish to the consternation of all the world.

And this happened when they were a gogge and building of Castles in the aire, and at the height of their hopes, that by vertue of the said alliance, they should have a kind of liberty of conscience equal to a Toleration.

The Royall Oke tollowing the advise of the foresaid great Coun-

fell prepared for a warre, which quite

turn'd the match, to powder; Mars thrusts Hymen out of dores, and Janus gates slew wide open;

Then which nothing could be more thwarting and opposite, the one to his disposition, the other to his desires which had been so vehemently carried that way for many yeares;

They promised to make him below'd at home, and fear'd abroad as

much as any Prince that was,

to which end they gave him round summes of moneys; A polomical Counfell was erected for the conduct of the martial affaires, and by the gracious condescent of Majesty they were to dispose of the pecuniary levies that were made to that end.

As matters were reduced to this passe, behold a notable peece of machiavillianisme, form'd and complotted against Villerio by the Soveraigne Ministers Elaiana had then in Thamisond; who in a private audience they desir'd to have of Druina's Monarke, undertooke to discover unto him a notable conjuration intended both against his

royall dignity and person; which was,

That Villetio with some of the Prime of his Counsell had confulted of the arguments and meanes that were to be taken for the dissolving of the fore-mentioned treaties; And that their consultations passed so farre, that if the Majesty of Druina's King would not accommodate himselfe to their Counsels herein, he should have a house of pleasure where he might retire himselfe to his sports, in regard that Prince Rocalino had now yeares and parts answerable for the publike governement.

The Royall Oke upon this imperfect overture, made many instanses unto them that they would give him the Authors of so pernicious a conspiracie; but they instead of confirming the great zeale they pretended to beare him, all the answer they made consisted of arguments against the discovery of the Conspirators. Hereupon His Majestic commanded some of his secrets Counsellers, with others to be examin'd and sworne, and that such interrogatories should be propounded unto them that were most pertinent to the accusation; whereby there was found in Villerio, and the rest who were impeach'd, a very cleare and sincere innocency, touching these soule imputations.

This being so, new instances were made to the said Ambassadors; that they should not preferre the discovery of the names of the Confpirators to the security of his royall Majestie, the truth and honour of themselves, and the hazard of an opinion to be held the tracers of a plot of such malice, sedition, and danger; But the Informers continued in a knobby kinde of obstinacy, resolving still to conceale the

names of the Authors.

Hereupon Druina's Monarch sent two of his Sages to tell them, that they being the Authors of an accusation so permisseus, had rendred themselves incapable to treat further with him, and were it not for the respect he bore to Elaiana's King, whose person they did represent, he would and could by the law of Nations and the right of his owne Royall Justice proceed against them with such severity as the offence deserved, but for the reason afore-said he would leave the reparation thereof to the justice of the Royall Olive himselfe, of whom he would demand and require it.

Hereupon the Soveraigne Minister who was then employed in ELAIANA, was commanded to require refaction and satisfaction against the Informers, or rather inventors and forgers of the afore-said mus-information, which was of that quality, that it was sufficient to put impressions in him of perpetuall jealousies, in regard that through Villerio they did wound Prince Rocalino, and the best of his subjects; for it was not probable, that Villerio would have hurl'd himselfe into such an enterprise, without communicating of it first to him, yet notwithstanding the Royall Oke would not mingle the correspondence and friendship he holds

with the Majesty of the Olive, with the faults and offences of his Ministers, but leave them, and restraine them to themselves.

These things being represented to Elaiana's King, he seem'd then to be somewhat sensible of them; but when the afore said Ministers were return'd, they were onely confin'd for a few dayes: but afterwards instead of reprehension they were rather rewarded and fur-

ther employed.

Not long after, the Royall Oke who all his life time had continued in a constant calme of tranquillity, notwithstanding that all the circumjacent Forrests were often in fearefull combustions about him, and had been the gracious Umpire of so many Soveraigne quarrels, (glorying in the attribute of peacefull (and might be said to have been the Caducean Rod, which composed and charm'd all diffentions twixt other Princes) was fell'd by the dire hand of sate, being newly plung'd in a warre against Elaiana.

From the very time that he prouted first above ground, he was pursued with treasonable practises, and his tutelar Angel still mervain

loufly guarded him.

Nor was there ever any Monarch upon earth since his time that writ from the Cedar to the shrub, of a greater latitude of learned knowledge, which made him to be term'd Druina's third University. Aarons rod never bore more buds, then under the branches of this gracious Oke; Nor did the Groves of the Muses and common-wealth of letters so fructifie at any time; so, that in the sirmament of learning he will shine to all posterity a starre of the greatest magnitude,

Crescet occulto velut Arbor ævo,

Touching his profound reach in holy things, let that pourtrait drawne out of the sacred Oracle, and the difficults part thereof, hear the world witnesse; which piece be sent the great Arch-Flamin to pay him all old arrearages.

Never any Country flourished more in the Commutative part of justice, then did Druina in his time, specially the first ten yeares, in which

which space, besides other places, THAMISOND did so enrich her selfe, that she gathered more then she had done in thirty

veares before.

His stately spouse sprung out of the ancient stemme of the Royall Firre of Elatena, was transplanted some yeares before to the celestiall Paradise, whither 'twas said she went in Noahs Arke, and He in Elia's Chariot, alluding to the quality of their diseases, the one aquatike, the other hot and dry.

In this peacefull Prince there was an admir'd concurrence of many high Platonique versues, onely he would sometimes come too neare the fire of passion, yet never in any serious, but sudden triviall

pa Tages.

Munificent he was beyond the ordinary custome of Kings; most consident of the sidelity of his Agents and Instruments: For he was wont to say, that when he employed any servant in a serious businesse of trust, he would not imbitter the sweetnesse he conceived of his fidelity with any mixtures of feare or distidence. Yes if any miscarried, the distaste would not dwell long in him, nor I dare say did the Sunne ever goe downe upon his anger.

Some there were upon whom the beames of his regall favour refleted more strongly. And why not? have not the wifest of Earthly Monarques had their Favorites? For if every Creature is left free to like where he list, it were preposterous and injurious to deprive Kings of that liberty which the meanest of their Subjects enjoy, they command multitudes of Subjects as they are Kings, but they are subjects to their owne passions, as they are composed of source Elements.

The Princely Standell which had beene a long time the hopes of Druina's Crowne, became now the Crowne of her hopes, and succeeded in the Royali Throne.

--- Tandem fit surculus Arbor.

A Prince endued with such a strength of vertue, that he seemes to strike malice dumbe; A Prince of whom it may be said, that he bates the very names of those vices that are incident to Princes, more then other Princes hate the vices themselves. He was well balanc'd

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balanc'd, and of a growth just ripe for this mighty burden, having newly taken the vest of virility, and being rear'd up to a comely cleane timbred strong bulke, wonderfull active and patient of toyle, And if forraine travell begets wisedome in regard the eye, which bath a more immediate commerce with the soule, and is a faithfuller witnesse then the eare; He is the best travel'd Prince by the Sea and Land of any, and therein hath the advantage of his neighbours.

Of a folid and excelling judgement in the hardest and choycest things, but specially in the service and deserts of his Officers and ser. vants, who in a Monarchy are accordingly active or carelesse, as the Prince is capable to distinguish and judge of their labours; Whereby I hope to fee Druina vindicated more and more from the afpersions the world abroad casts upon her; that she slowly seekes after well qualifted instruments, and more slowly cherisheth vertue in ber owne plants, but admires any thing in strangers, and is more ready to employ them, though the have of her owne, equally if not better qualified. Most singularly indulgent he is of his Royall Confort, which is so acceptable to Heaven, that she corresponds with him, in bringing him forth many reall fruits of his love, sweet Princely Graffes, which I may well avouch, are the best for alliance and flocke that ever the earth had, being as immediately extracted out of the Okc and the Vine, fo are they nearely allied to the Cedar, the Olive, the Firre, the anciently descended Vine, and all the best stemmes of the Westerne world; So that if ever any Plants sprung de semine Divûm, as some Philosophers affirm'd, they may be said to have forung fo. He is inflexibly just in the expiation of the crying sinne of murther, yet most tender of the life of the meanest shrub that groweth under his Princely boughes.

Most tenacious he is of his purposes, when they have beene pondred, and layne long in the ballance of mature deliberation, and winnowed by the debate of his Sages. But above all things else (and indeed all things else are but bables to this) he is most punctual in his piety to heaven; so that take all this together, this inference will re-

fult,

full, that if he were, but one of the ordinary vulgar plants, they that know aright, would judge him to be one of the compleatest, and most vertuous of all Druina.

But the Crowne which descended upon him was inlayed with so many difficulties, that it might be justly call'd a Crowne of Thornes for many yeares; For after a long calme of peace, he was left newly engag'd in a warre against one of the greatest of earthly Monarchs, and (as it was said of one of his progenitors) with a russie sword, and empty purse, the Crowne being sallen into a bottomlesse pit or gulph of debt, besides his owne former arreares.

The moving fortresse which are the chiefe strength of Drning were in slender repaire, his magazines of ammunition ill supplyed; The Lady Carbasilis with her numerous issue were to be provided

for, and he was left to feeke for a spouse for himselfe.

But by the special favour of Heaven he hath surmounted all these difficulties, and brought the glory of Druina's diademe to cast a greater splendor then ever it did. Touching a royall Consort, the high hand of providence reserved for him such a one, that there never sprung up above ground a more beauteous or approaching nearer some celestiall deity; for through those starry casements of her soule, one may discerne in her a kinde of divinity transcending the race of mortals, so that in this Virginian Vine, the saying of the wisest of Kings may be verified, That a good Wife, is a Tree of life.

This young Royall Oke being now settled in his Throne, he sends Villerio to visit the disconsolate Carbasilia, and to confirme a league

defensive and offensive with the Willowes his fast friends.

He suddenly sends a mighty fleet against Elaiana, but the Critickes of those times abroad, said, this fleet so quickly rigg'd, shew'd rather the power then providence of Druina, yet she return'd without any

passive encounter at all.

He employes two of his noblest Elmes to treat of an alliance with that peerlesse peece of natures rarities, the Lady Arctine, which great businesse by their wise and successes full negotiation was concluded in sewer months, then Elaiana spent yeares in her treaty; so that the Lady Arctine was entitled by holy rite, Queen of Druina, which the

the would not accept of, unlesse she had the title of Ampelona's

QUEENE also added.

Thus the youngest stray of the great martiall Vine came to Draina, with a great masse of ready treasure, and a row of her owne Country Graffes for her sirst sets of servants; But they missemeaning themselves by some fond sopperies of superstition in prejudice of the Lady Arctine her health, and for other morall miscarriages were suddenly dismissed and sent backe to Ampelona with bagge and baggage, all their salaries being punctually payed them to a penny, and many of them parted with rewards;

Though a very moderne Chronicler traduceth Draina in this point, to have disinife'd them without their wages, &c. But as in this, so in many other relations he takes up things upon trust; and impersed

partiall information;

I grosse defect in a royall Chronologer, nor indeed can it be judged whether his faults in this kinde, or flatteries throughout the whole body of his story, be grosser; And whereas history should be the torch of truth, he makes her in divers places a fuliginous linke of lyes.

The renvoy of the Ampelonians was ill taken by the Royall Vine, and the suddennesse of the action did much aggravate the businesse, with the quality of the persons, being for the most part younger Graffes, having parted with what they had in their owne soyle to take rooting, and grow up in Druina about the Lady Aretine.

Upon these distasts the voyaging Merchants pillage one another, as they found advantage, yet the two Kings stirr'd not a good while after; For it is with Kings sometimes, as with Porters, whose packt may justle one against the other, yet they remaine good friends still.

Not long after DRUINA'S Monarch convokes an univerfall

To whom, He declar'd to have call'd them together for the safety of Religion, for securing his Kingdomes and Subjects at home, having two such mighty Monarkes his actual enemies, for the assistance of his Allies and Consederates abroad, specially the Royall Firre, who had lately imbarked himselfe very farre in open warre against the Codar, principally in behalfe of Prince Altapinus, and was reduced

reduc'd to wonderfull streights, being chas'd out of a great part of his dominions, by the Cedars Generall.

For these with other important motives he propounded a supply

of Treasure.

These things at first overture were well resented by the lower affembly, who with much alacrity agreed to a good round fupply. and indeed it was the greatest gift that ever subjects gave KING; but before it was brought to any found perfection, this good worke was unluckily disturb'd by a multitude of questions concerning the priviledge of the subject, and prerogative of the Soveraigne; by which delayes the reality and reputation of that great Donative was much leffened, and the forraine actions the Royall Oke was engag'd in abroad, receiv'd much prejudice. Yet he did formally confirme unto them all their ancient priviledges, and gave two most gracious anfwers to their Petitions tending to this end : And having complyed with them thus to their hearts defire, as also in two former Assemblies, wherein were delivered them as facrifices some of the Growne Officers, and done them fundry other Acts of Princely grace, yet some extravagant spirits given over to fancy, and faction, disturb'd the calme of these proceedings.

They fall like thunder upon Villerio, alleadging that he was the cause of the incongruity in government at home, and of disasters abroad; That he was the first that destour'd the Virgin honour, making her a kinde of prostitute, and meere merchandise salable for white and red earth, which is too base a price for her, that should be the prime guerdon of vertue, through whose temple onely there should be a passage to hers. They complaine of his exorbitant power, having in his hands the privat'st and most reposeful offices of trust, by sea and land, and such as were incompatible and never knowne in

the per son of one subject.

They cry out that none received advancement but his progeny, which they term'd the tribe of fortune, with other high elamours: Thus he who in their former meetings was a great subject of their commendation, when for dissolving the two Treaties with Elaiana they said he had done so well, that he deserv'd to have his statue publikely eretted in the midst of Thamisond, became now the

chiefe subject of their complaints and grievances.

But the rayes of Royall Majesty reverberated so strongly upon Vilderio, that they dispell'd all those clouds, which did hang over and thus obumbrate him, and the rather because Evidence, which is the lanterne of the Lam, was wanting, these accusations having no other proofe but publike same.

In these times a warlike fleet was prepar'd against Ampelona, in regard the Vine had not perform'd certaine capitulations, that were promised the Royall Oke in favour of the Enseitans there, besides one moitie of the Lady Aretines dower was not sent according to

Article, with other provocations and secret motives.

The enterprise fayling, though the first Invasion (and would heaven had pleat'd the retreat had been answerable) was made with as brave a resolution as any martial attempt could possibly be, and in managing the Souldier Villerio, with the rest, shewed undenvable affurances of valour: yet the Royall Oke was not a whit daunted hereby, but presently commanded a greater number of vessels of warre to be rigg'd and made ready in pursuit of the same designe. upon which Villerio was to goe Generalissimo againe; But being upon point of embarking, this great Commander having at his becke such a multitude of martial! spirits, was suddenly cut off, to the consternation and amazement of all the world, by a fatall stroake which was given him with a small contemptible instrument, and with such an admirable advantage, that it was impossible either by slight or art, or strength of engine, to dispatch one sooner out of this world; And which made the act more tragicall, his noble Confort, then pregnant, beheld him thus fell'd, and weltring upon the ground presently after.

Thus fell that proceed goodly faire timber'd Elme in the fulnesse of his strength, who had so long flourish'd under the gracious branches of two Royall Okes, having led halfe bus life in that height of sortune, and affluence of all earthly pleasure; who being thus fallen, many inferiour Trees grew great out of his boughes. In so much that the saying of the Philosopher, who being asked, what was a doing in beaven, answer'd, Magnæ ollæ franguntur, & ex frustis earum minores siunt, mought have beene not improperly applied to what then pass'd in Druina. Out of this sad Catastrophe

may be drawne this lesson, That great ones may secure themselves from guilt, but not from envy, which like the Sunne-beames beates upon rising grounds, and towring high Trees, when the shrub is lase.

Cernis ut ventis agitatur ingens

He had a concurrence of all those gracefull parts, that might attract Princely love, and conduce to the accomplishment of a Courtier, and had he contain'd himselfe still in that condition, be might happily have lasted untill time had covered him with hoary

moffe.

The Royall Alajesty which first tooke him into favour, agenid and train'd up for his owne turne by certaine degrees in the most pertinent affaires and Mysteries of State, observing therein the progresse of nature which suffereth no motion to passe from one extreme to another, but by intermediate spaces, as she useth to passe from Winter to Summer by the interposition of the Spring, and so returne to Winter by Autumne: so that Platonicke Prince served himselfe of certaine pawses to advance and employ him; And he was no improper peece to worke upon, having so plyable and gentle a genius, that he grew very pregnant and dextrous in the art of government.

Among other maximes of policy he proposed to himselfe in the conduct of his affaires, one was to neglect apologies, whereof he said, he saw no other fruit then to multiply discourse, and humour the vulgar, nor did he ever value any pasquils that were dropped up and downe, so farre, as to thinke them worthy of his revenge, which questionlesse was a well setted Rule, for Libels neglected quickly finde their owne graves, and dissipate to aire.

He was none of those Idolaters that worship the beast with many

heads, that use to burne incense to the vulgar.

And as berein, so in many other things, great abilities appear'd in him, for extraordinary must be the wisedome of him who floateth upon the streame of Soveraigne favour, wherein there is

peidome any sistence 'twixt sinking and swimming. A sure friend he was, and a resenting foe, a brave Master to servants, and a remembrer of the least good office; For his stocke, he transplanted most of them to plentifull soyles. And doubtlesse he had a brave soule to actuate that comely composure; And an innated valour appear'd in him, when he put himselfe upon the Souldiers defence as he receiv'd the mortall stabbe. I will conclude with part of a Character, that a judicious Cavalier gave lately of him; He was a great example of Sobriety and Temperance, but not of Continency.

The Affassin that fell'd him found oftentimes strong and strange reluctancies in himselfe, nor could be give any other reason that push'd him forward to this black attempt, but that he man blassed by the great Assembly, and so thought it an ast agreeable to heaven to take away the partition wall betweene the King and his people, and make him a sacrifice to the publike, though with an unavoydablenesse of his owne destruction, confronting thereby death in the face; Whereby was verified that saying, that he who is carelesse of his owne life, is master of another's. But heaven forbid that this custome which hath such a vogue in other parts, should take sooting in DRUINA.

This Tragedie being acted, the Royall Oke pursueth his designe for supporting of Petrina, with the Eusebians in Impelona, but this disaster as it bred consusion for the time, so it caus'd a stand in the procedure of that great action, which gave the Vine respite to finish those supendious circumvallations and barricadoes he had rear'd up see and land to begirt Petrina; In so much that when another noble Elme was sent with strength sufficient to have achiev'd a greater ex-

ploit, he found her pass'd cure.

This some say went to the very heart of Elaiana, who in regard of that notable advantage, and addition of united power the Vine got thereby, would have found some way or other to have reliev'd

Petrina, had the thought Druina would have mis'd it.

The great Assembly aforesaid rejoyn'd, and met againe in one body, and now he that was supposed to be the cause of the tempest being throwne over-board, there were great hopes a calme should ensue, but the storme continued as surious as ever, and unlucky passions blustred as much, if not more, than they had done formerly in Villerio's time.

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They flew a fresh upon other great Officers and question'd a duty, that for guarding of the seas, and common defence of the realme had been indisputably granted to so many preceding Kings for a bene esse, which they made difficulty to afford the Royall Oke regnant, unlesse be would first renounce all right to it, and so receive it meerly from them. Thus they chopp'd logicke with Soveraigne Majesty who mov'd with these traverses, resolv'd though to his unutterable griefe to dismisse this great Counsell, but upon the point when this was to be done in forme, the lower assembly in a strange tumultuary manner adjourn'd themselves, before they had receiv'd his royall pleasure. They denied him his Officers at armes, violated the prolocutor, being twist fent for, delayed to let in his messenger, and discontenuments turning thus to a strange kind of disobedience, they broak up in consustion.

Adde hereunto that notwithstanding there was another peculiar Affembly of Reverend Yews of purpose for the regulating and sweep. ing cleane of the house of the Almighty, yet the poplars must make it their office to tamper with the constitution of holy things; And indeed this is one of the greatest scandals and brands, that not only Petropolis, but other Forreigners (who have with her forfaken Petropolis) cast upon Drains, viz. that her Ecclesiafticall Ordinances are the commands and injunctions of this secular power, and members of this Assembly, who not only confirme (which may become them well enough, and is necessary for a generall obedience) but take upon them to be Judges herein. So that one being ask'd what they did in that lower great Assembly, he was answer'd pleasantly, That they were making of a new Creed; Another was overheard to fay, that he could not be quiet in his Conscience, untill the holy text should be confirmed by an Act of theirs. Whence may be interr'd, that some of them believe, it belongs to them to make fanttions, as well as fatutes.

This induc'd the Royall Oke, though he be responsible to none for an account of his actions but to the high Majesty of Heaven, to publish an open protest unto the world, for the satisfaction of his better fort of subjects, of the causes of these disorders, declaring

That while Villerio liv'd, he was intitled to all the distempers and illevents of former assemblies, therefore much endeavour was used to demolish him as the only wall of separation 'twint their Sove-

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raigne and them, but he now being cut off, no alteration was found

among & them at all, or calmeneffe in their proceedings.

He was pleased to declare tutther, that he imputed not these commotions to the whole Assembly, knowing that there were amongst them, many religious, grave, and well-minded Patriots, but the sincerer and better part of them being over-borne by the clamours and practifes of others, who carelesse of their duties, and taking advantage of the times and his necessities, constrained him to breake off that meeting, which had it been answered with like duties on their parts, as love on his, might have proved happy to all Druina.

These fatall distempers as they did much hurt to the body politicke at home, for they were like humours stirr'd in the natural body without evacuation, so did they produce disadvantagious effects abroad, and better had it been that the Raysers and somenters of them

had never frung up in Druina.

The Royal Firre had engag'd himselfe in the quarrell of Aliapinus against the Cedar, and he had proceeded so farre as to the imminent and actual danger of his owne person. And expecting from Druina those monethly supplies which were promised by capitulation, partly for want of them, the one halfe of his territories being already over-run and plundred, he was constrain'd to shuffle up a peace with the Cedar (without Druina's privity.)

And it was high time for him, for whereas the Firre was used to be

a dwelling for the storke, the Eagle was like to build bis nest there.

The foresaid great expedition to relieve Petrina did also suffer hereby, and indeed the whole party of the Ensebians every where up and downe the world, who had their eyes fix'd upon Drnina's Monarch their defender. Who so much labouring to take the old wonted great trodden way, for supplies towards the support of such publike designes, was constrain'd at last to take the higher road, by having recourse to his Soveraigne prerogative to ballast the common purse of the state;

And a kingdome is like a Ship at Sea, whose ballast should be the Princes Coffers; which if they be light and empty, she will doe nought nought but tumble up and downe, nor can she be made to run a di-

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About this time fell one of the noblest Elmes in the whole Forrest, extracted of the ancient stocke of the Monicolians, that bore the smallest, yet chiefest staffe of office and command in Druina's Court; And his fall was the more remarkable, because the night immediately before he was discoursing of, and slighting the art of those soolish Astrologers, and Genethlsacall Ephemerists, that use to pry into the horoscope of Nativities, whereof one had much tampred with his, and positively affirm'd he should not reach 51. yeares, And now said he, I have liv'd (thanks be to Heaven) sitty one yeares and a day compleat, But the next morning he was taken with an Apoplexie, whereof he presently died; much lamented he was, for his noblenesse, and mervailous candor of disposition, and other brave endowments, and therefore generally below'd in City, Court, and Country.

And being a long time averse to the match with Elaiana Mordogan put a shrewd pernicious complement upon him; For being at a private audience in discourse with Druina's Monarch, he fell to magnifie the greatnesse, loyalty, and wealth of his subjects; and specially of this noble Elme, who had such rooting in the hearts of the poplars, that upon any fastion, or tumult, he verily thought he could draw after him all the Trees of the Forrest. But this was spoken of purpose to make some impression of jealousies in the breast of Majesty.

As these traverses happened in Druina, behold Bumelias King the Martiall Ash, holding himselfe to be much affronted by the Cedar in that he would vouchsafe no audience to his Ambassadours, and that he encroach'd upon the Territories of his ALLIES; As also for some preventive reasons of state; He crosteth those cold Seas, and rusheth into Rhennsium like a whirlewind, carrying all before him though with small numbers at first, not exceeding 7000. Yet like a ball of snow tumbling downe a hill, he still gather'd strength as he passed: and made Chips of all the Trees he met withall. He restored two of his said Allies to their entire possessions, and proceeding surther, and being dared as he was a Cavalier by that great Veteran Captaine then the Cedars Generall (who

the day before had shrewdly shaken the plane) to meet him in pitch'd field; He answer'd that he was something more than a Cavalier, and that he had thousands under him as good as that Generall himselfe, therefore he would not fayle to find him out speedily.

The next day he kept his word and gave him battaile, where he carried away as faire and compleat a victory as possibly could be, and thereby he freed the Planes Country from the impendent dangers

that hung over it.

He march'd still on, making his passage by the poynt of the sword every where, He crosseth the great River that denominates Rhenn-sum, upon whose banks he kept his festivals in an admired triumphant manner in one of the chiefest Arch-Flamins townes, whither Ambassadours resorted unto him from farre and neare, as if he had been some Cesar. The Royall Vine being displeased that he had crossed that great River, and invaded the Territories of the Church (whereof he had taken the protection) without his privity, sent to tell him by his Ambassador;

That if he did not stand to his Articles, he had an Army of 80000. to enter into Rhenusium when he pleased. The magnanimous Ash answer'd, that he had not infring'd the least title of what was articled, that they aym'd at one marke, and their ends were concentrike, and he knew how to make his way in Rhenusium, better than he could tell him.

And souching the Arch-Flamin in whose metropolis he then kept his Court, he had broke promise both with the Royall Vine and him, by ceasing to be neutrall: As for the menace he sent, if Ampelona had 80000. to rush into Rhenusium, he had 20000. and with them he would be sooner at the walls of Tutelia, then those 80000. could be on the frontiers of Rhenusium.

Afterwards he made himselfe master of Baccharia, but to re-investigation there, he would have tied him to hard, and indeed to very harsh termes: first.

That he should make no leavy of Military forces, without his confent. That he should supply him with so many thousands upon his owne charge during these warres; that he should still reserve two



of the chiefest Townes of Baccharia in deposito, where he might put in garrison to be maintain'd by the contributions of the Countrey 3. That he should make no league or confederacy with any other, without his privity and consent.

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That there should be free exercise of the Bumelian Religion throughout all Baccharia, and an Academy, and Schooles erected to that end. That he should acknowledge, under God, to have received his Country from him; with diverse other such restrictions.

But that noble front Elme whom the Royall Oke employed at that time in Rhennfium in a high quality, of purpose to observe his motions, would not condescend hereunto.

Hence Bumelias King breaks his way to the Elders Court, where he shooke him ill favouredly for the time, ranging through the very bowels of his Country, and plandring all wheresoever he came, as farre as his very cells and closers.

But as no violent course lasteth long, this irresistible torrent of his tropheys was stopp'd by the dire hand of destiny, so that in the throng of his owne victorious troops, this martiall As was fell'd, the greatest of his enemies whom he most redoubted for his valour, falling before in his sight. So that, as in life, so at, and after his death he prov'd a Conquerour, falling upon the bed of honour and visitory both at once, in a party colour'd field Gules and Argent, but the crest Sable, so that it was impossible for a Souldier to bid the world farewell, in a braver manner.

His fall for the present strucke an earth-quake into all minds, nor could the vulgar be induc'd a great while to believe that he was feld, thinking him to be impenetrable, and above the stroake of fate.

An Heroicke Prince be was, and in such a beight, that it was said the soule of Casar had entred into him; So that some thinke he sprung of therace of that Tree, whereof Achilles speare, and Hercules Club were made, only he was tax'd to be over-ventrous and headstrong; besides there were some, that observed him, to be somewhat elated by that monstrous course of conquering, but as Adriana's Ambassadour apologiz'd for him, He had been more than

than a mortall wight, if he had not been somewhat altered at the successe of such high feats, which were such, that considering the quality of the Country, Townes, and enemies, none of the twelve Casars acts, parallel'd his in so short a time.

But I will relate a thing worthy of wonder; amongst others who receiv'd contentment at the proceedings of the Warlske Ash, Melissanus the great Arch-Flamin would be inquisitive, and well pleased to heare of any successful encounter of his against the Cedar.

Some thinke the reason was, in regard the Cedar had a little before disturb'd the peace of Bombicina, and joyn'd with Elaiana to kindle a new fire in her, therefore he was well contented to see him a little shaken. Others say, there was some secret tye, that if the AB should compasse his designes in Rhennsum, he should assist Melisanus to recover Hipparcha, (which the Olive hath so long detain'd from Petropolis) as a reward for his neutrality: Hereupon when there was a great Contracto in the holy Senate, at the time when the Cedars and Olives Ambassadors demanded pecuniary supplies out of the holy treasure for the support of Religion in Rhenusium and preventing the surther spreading of the Ash, the IVIE himselfe answered,

That he was satisfied Religion was neither the subject nor scope of those Warres; And that the holy treasure was to be reserved, and issued for holy uses, and not mis-applied to any other ends.

Whereunto one of the prime members of that high Senate, replying, That the Ivie for his coldnesse in the Cedars quarrell was waduc'd abroad for halfe an Hereticke, he was taken up very short, and

adjudg'd corrigible for such presumptuous language.

Amongst many others, which had obligations to the martiall Ass, the Plane receiv'd no small benefit by him; for he preserv'd his Country three severall times from impendent and actuall danger; but it seems he quickly forgot him, for after his fall he shuffled up a peace with the Cedar in which the Bumelians were quite excluded: And it had been wish'd, that the princely plane, (though allowed his sprincklings of wine, because as the Arbolists observe is is more naturall to him, and makes him thrive better than any other Tree) had in these traverses been lesse wavering, and not sufferd himselfe to be shaken

Baken with sach incertaine blasts: for I cannot tell bow often he put in,

and pull'd out his pin from the stake.

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Had the adventrous Alb furviv'd that fatall, yet victorious, day he fell on, many thinke the Cedar was fo farre Brunke that he had been put to very hard shifts to have made head against him to any purpose againe. For indeed his progresse was such, that both sides flood at a fland, gazing and doubting where his conquest would terminate. And had he brought his intents home to his ayme, he would have cast the policy of the lower world into a new mould, and happily have put his owne confederates to stand upon their guard; And as for many others, to had it not been whollome for Druina, that his acquests had extended further, which makes me, that I cannot wonder enough at the shallownesse and impertinent zeale of the vulgar fort in Druina, who were still so eager, and joyfull to heare him still go on, and carried away with such an ignorant devotion for his successes, when it little concern'd their religion or fecurity. Amongst divers others who rejoye'd and triumph'd at the fall of the warlske Ash, the Elder lifted up his hollow boughs, so high, that a little after he tooke heart of grace to court one of the youngest sprayes of the Imperiall Cedar for his Confort, though in point of age he quadruply exceeded her, being cauteriz'd in foure feverall places about his body to have vent for his malignant humours, wherewith it feems he much abounded, specially towards Prince Altapinm, who was one of the nearest to him in stocke; Befides his young Confort was frring as close to him, and as neare as could be out of his owne fem. Yet neither disparity of yeares, nor propinquity of stock, could hinder the designe policy had herein, but he carried her cleare away;

And what fruit can be expected of this inoculation, but blacke una favoury berries, and Flowers onely to make the tartest Vineger, such

as the E L D E R naturally beares.

And what a fruit also the beech will produce by his late ingrafting upon the other fray, though in a farre ignobler way, having by letters and instruments) attempted a Princely Graffe, which as farre precels her, which he hath lighted upon, as a Damaske Rose doth the Coussip in natures workmanship, quantum lenta solent inter viburna cupress,) I had rather expect then determine.

But thefe kind of infoliations wresting to farre the lawes of na-

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ture, have seldome prov'd prosperous; I know not what they may doe upon this moderne politicke race, which as she pretends to have mounted to this might and largenesse by these meanes, so she goeth on, to eliment her designes, and fortisse her selse still by this course; But some of the best genethliacall Arbolists observe, that though these unequal imbuddings may shourish for a time, they will sade away at last by a face, that unavoidably useth to attend them.

Before the lowest of the celestial bodies had finish'd her monethly course, ALTAPINUS also fell, who had been a companion to the

warlike Af in many of his exploits through Rhennfinm;

A Prince who by a hard destiny, became a tennis-ball a long while to the blind Goddesse; A Prince in whom many vertues did co-habite. He was free from that vice Rhenusium is so naturally addicted unto, where the custome is so generall that it takes away the conscience to be peccant therein.

Very sedulous he was in the pursuite of his affaires, parsimonious and wonderfully indulgent of his young Cions, and the glory of her sex Carbasilis, who though Homebia's Crowne was lost, yet by her Princely comportment, she got then another kingdome which she retaines ever since, as may be inferr'd out of her name;

For at the beginning of these unlucky traverses, she wisely turn'd her selfe (though sprouted naturally of the Oke) into a palme, and with a more than feminine courage tooke for her Motto ever since,

- Sub mole resurgo.

For it can hardly be judg'd, whether her various forts of preflures,

or patience were greater.

Many brave adventrous spirits fell for love of her; amongst others I cannot forget, the high-hearted martialist Brunonio, who first lost his lands, then one of his chiefest limbes, and lastly his life in her guarress.

Nor can I omit here a Noble Elme sprung up in the streets of Thamissand, who hath been a most constant and resolute Adventurer, and conversed with danger a great while for her, though with extraordinary expence, the late losse of his liberty, and many traverses of

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apparent hazard, even to the admiration of the AB himselfe, and envie of others.

Not long before these times, there being interchangeable overtures made on all sides; The Royall Oke renewed a peace both with the Vine and the Olive, 'twixt whom there passed many shocks; for the Olive, the worst that Draina suffered was, that she exchang'd Coales for Sugar.

And now behold a glorious ferenity of peace againe in Druina, having had two of her potent'st neighbours upon her backe at once.

It hath been a maxime often verified in policy; That Kings may marry, but not their Crownes, and never was this more exemplified, then by the alliance of those Princely sprayes that sprung of the last great Martiall Vine, who notwithstanding that of themselves there were never any in whom sweetnessed disposition, and vertue her selse was more resplendent in such a degree, as if the three graces had contributed their utmost power to make them good; yet I know not by what fate or fortune 'tis come to passe, there have sallen out diverse traverses of Warre, since the inarching of those graffs, upon the Olive, the Vine, and the Oke; Which yet continueth, and is daily exasperated 'twixt the Olive and the Vine, who though at first, they crossed one anothers designes by sending auxiliary forces in collaterall wayes, they doe now directly and in good earnest, class their branches one against the other.

For the justnesse of their quarrell, I will not undertake here to debate it; nor determine whether a just seare without any active invasion or offence be sufficient grounds to Ampelona for a warre, and whether it may deserve the name of a desensive. I have read that the true cause of the Peloponnessan Warre (though they were blanch'd with other specious colours) was the over-growing greatnesse of Athens, which did as it were impose upon the Lacedemonians a necessity of armes; Preventive Warres have been practised by the best policied states, they rid the Forrest oftentimes of superstuous plants; and are as a purge for the body politicke: And in all ages it hath been held a maine part of providence, to have an eye.

That their confining neighbours, should neither by too neare an approach, or encrease of territory, or enseebling of confederates, nor

hy ingrossing of trade, or stopping of passage, receive any addition of strength, And in point of wealth to beare up still in equall proportion, upon the enbancement of the rates of come, excrescence of demeanes, or imposition of tolls; This makes the Vine so Salt his

fubject, and the Olive pepper his fo much.

The lawfulnesse of marre in the generall was never question'd, foit have a Soveraigne head, not otherwise. For the Almighty is the God of Hofts and armes, as well as of peace; And warres well grounded are nought else but sutes of appeale to the consistory of heaven, when there is no Superior on earth to determine the canfe: And besides the lawfulnesse hereof, there seems to be a kind of inevitablenesse and necessity in it; Some Philosophers were of opinion, that the world doth subsist by a perpetual strife in some part or other, I go not above the concave of the Moone, where the celestiall bodies, though in relation to us (poore mortals) they seeme too strange, and have their comrary motions, ecclipses and oppolitions, yet among & themselves they are in a most regular, and constant sweet course of concord; But for the elementary world, all things are in a kind of restlesse constitt. The Elements themselves, which are the primitive ingredients of all bodies, are in perpetuall combate, they still encroach one upon another, and labour to repell each other, but among I the rest the fire is most vigorous and ravenous, the earth bath frequent fits of the Palfie, the Sea is never fill, the sire is agitated with winds, and new monsters and meteorologicall impressions are hourely engendred; so in humane bodies compoled of this stuffe, there is an incessant warfare among st the bumours for predominancy, and while this naturall warre lasteth, the earth cannot be without civill and politicall preliations, the mind following most commonly the temper of the body.

But a mad tenet it was of the Candian (it that divine and high foaring Philosopher) that peace is but a naked and empty name, a kind of Chymera, and that every state expect but its advantage to set upon the skirts of the other, whence he concludes,

that

that there is alwayes a kinde of fermentation of warre, and no kinde of reall love and league betweene Princes, but onely an impuissance or inconveniency to doe hurt.

An age there was, and 'twas the last, when Draina, Ampelona, and Elaiana were so circumspect, and Eagle-eyed, that scarce an acre of ground could be gotten by either of the three, but the other two would be sure to doe their best, to set the scales even againe. And the like diligence hath beene practised in divers other Regions, and it scemes is now by Ampelona, by reason of the late new acquests the Olive, and his race in Rhenusium have made; which induceth her to sticke more close then ever to Itelia, as also to the Bumelians, who else I believe had gone neare to have quite disbanded long before now.

The Princely Sycomore which flood as a foreene 'twixt Ampelena and Rhennsium hath smarted for this, being fallen just under the same fatall predicament, as Altapinus; both exulating from their owne

patrimoniall Territories.

But a hard case it seemes to be, that the Princely spray which was of the selfe same ancient stocke with the Sycomore, being branches of the same Tree, should in the verdant's scasson of her virginity, be coupled according to the true rites of sacred law, with Impelona's apparant heire, and then poore Lady, to be abandoned without the

least imaginary fault of hers;

And more strange it seemes to the world, that Ampelona, specially that now her prime Minister of state is of a holy sunction, should go about to preferre a particular temporary custome of hers, viz. that her Heire apparent should not any wayes dispose of himselfe to marriage, without the privity and consent of the State, to the prejudice and state breach of the eternall law of the Almighty: And so to attempt the nullifying of that act, and loosning of that knot which by divine Ordinance should be indissoluble; And so make a kinde of medlar of that Princely Sycomore, she being every way superiour to his first Consort.

It is true, policy is warrantable, yet but as a hand-maid to divinity, and abfurd it is to make the Mistresse stoope and give place to the servant; Policy is like the Apocrypha, which is allowed to be R digested into one volume, and read with the sacred Text, but when it thwarts any thing that is Canonicall, away with it.

The ravishing of the Sycomore's Country, hapned in an unlucky time for young Alianinus; for, I believe, it rendred the Treaty for a restitution of Baccharia more knotty and difficult; In so much that some thinke they must be put in Counter-scales hereafter, and move both upon one hinge.

A much famed statist Elaiana had halfe an age since, was us'd to say, that if Ampelona had three things favourable, she were eternall:

viz. Petropolis, the Sea, and Counfell.

Touching the first, Melissams who now swayes the great Arch-Flaminship, is mightily devoted to her, having beene so long rooted in her, that it seemes he naturally affects her soyle and plants.

And oftentimes we finde that nature her selfe yeilds to custome, that great Giant, who is so prevalent, that oftentimes we shape the discourse of reason, and course of nature to the inhred notions and preconceptions it hath imprinted in our mindes, hesides habituall frequency of conversation is one of the greatest loadstones of love.

For the Sea, Itelia serves her for her Docke and Arsenall, nor was she ever so improv'd and potent that way; And I wish Itelia may never have cause to rue the time she did it.

For Counsell, she hath lighted upon an Instrument of a mervailous contriving and sedulous spirit, as solid as he is subtle, which is rare under that Clime; In so much that some have term'd him the prodigie of prudence, others have soar'd higher, and call'd him the grand Genius, and sutelar Angel of Ampelona; others flye yes bigher, and call him the supreame intelligence, the spirit that moves the heavens and starres, the Phanix of the earth, and such like superlatives, and Hyperbole's.

He is so strongly rooted in the opinion of the Royall Vine, that he post-poseth silial, and fraternal love, to his savour towards him.

Some give other Characters of him, and call him the Incendiary of Ampelona, that his minde is of the colour of his habit, sanguine; That he is indued with the same spirit, that sometimes a samous Archslamin

in Elaiana was, who faid, that Gunpowder in the field gave as sweet

a perfume, as Incense at the Altar.

This makes him keepe such a stirre with Drum and Trumpet up and downe in many places; yet though that humour sutes with the colour of his Coat, it doth not I am sure with his calling. Nor because he hath got a peculiar title to distinguish him from others, should he be so farre elated with that Eminency, as to expect priority of place of such high Ministers, who immediately represent Soveraigne and independent Majesty; and if he be front in this point, he must give them leave to be stately.

But for his intermedling with Armes, he is the more excusable, because many others of his Coat in these times are not onely martiall Directors, but Commanders and Actors in open field, making Tenes their Temples, and singing Te Deum with the noise of the Canon, so that those Warres which are now in motion, may be called The holy

Warres, being directed and managed most, by such Ministers.

And here I will insert a late passage of a great provincial Government, and the oldest Martialist of Ampelona, who comming to visit a great Archstamin, that is now a Navall Generall, He sent to desire him to have a little patience, for he was dispatching some Captaines and other Officers, who were to goe presently to Sea upon a designe of consequence. The provinciall Governour staying not, the Archstamin went the next day to excuse himselfe to him. The Veteran Governour hearing he was there, sent to desire him to stay a little, for he was newly entred into a piece of Saint Austin, de Civitate Dei, and as soone as he had read it over, he would attend his Reverence.

But to give Ramundas this prime Minister of State in Ampelona (for that's his title) his due, (and I honour him the more, because the first great act he did when he came to the helme was the alliance with Druina) The Royall Vine hath done notable seates by the

strength of his Counfell.

He hath debell'd the Eusebians who formerly stood upon the strength of their owne guard, having sundry maritime and inland Forts, and places of fastnesse for their security, but they are brought to subsist now meerely by his mercy, having no other assurance for their safety, but his pleasure.

And it seemes he easily dispenseth with himselfe to performe what

his two immediate predecessors were bound by facred tie, and Article

to observe. For he hath declar'd long fince,

That what the one did, he did it out of feare; what the other, his great Sire did, he did it out of love (though he had his eares often stopp'd with Cotton at their petitions) but for his part, he neither lov'd them, nor fear'd them.

And it must be granted, this was one of the greatest weaknesses 'Ampelona had, for forraine Princes and some of her owne Grandees, serv'd themselves of the Ensebians, as of matches to set her on fire

within doores at pleasure.

The ancient Elmes that lifted up their heads so high in their governments, which some held as confidently as if it had beene their inheritance, and so lessened the opinion of the vasiall to the Soveraigne, he hath remov'd, and plac'd therein inferiour Trees, not of so ancient a stocke, whereof some are trienniall, others during pleafure.

He hath mervailously enhanc'd the revenues, and perquisits of the Crowne, to many millions more than it was, though with a pitifull excoriation of the poorer fort, so that from 14 they are mounted to

20 millions in the last estimat that was made.

He hath clammer'd over the huge neighbouring hils, making his way by the fwords point, and fetled one of his owne vaffals, though oppor'd by the Cedar and Olive to be one of the Soveraigne Princes of Bombycina, and in the passage seiz'd upon the territories of the Princely Pine, who made halfe resistance, but having essected his purpose, he freely surrendred it, yet reserving still to himselfe a key to enter Bombycina at pleasure.

He hath disturbed the passage Elaiana had got through the vale,

from Bombycina to Rhenufium.

He hath so scourg'd the Sycomore, who had offended him, that he hath sent him to wander up and downe for another soyle to plant himselfe in.

He hath regain'd, though with infinite toyle and treasure those Islands Elasana had a while rooted her selfe in neare Bombyeina.

And lastly, to bring you nearer home, he gave the Olive many fmart knocks when he thought to have planted himselfe in the con-

fines

fines of his Country, which prov'd too hor a foyle for the Elaianians, which made one of them to leave behind this motto upon the walls of a forsaken Fort.

o Ampelonians, if we had beene such as the world takes us to be, and you such as you have beene wont to be; our deeds had beene yours, and yours ours.

These high seates the Vine hath done since he was propp'd by this Genius; And behold lately a mighty bleffing dropp'd downe from heaven upon him, and all Ampelona, viz. a rare masculine branch forung out of him, and the lovely Olive, his Royall mate, after twenty three yeares ineculation, which hath transform'd all the world to wonder. So that Ampelona's great Queene may answer her teeming neighbours as the Lionesse did the Fox, who reproaching her of sterility and fuch flownesse in breeding, faid, 'tis true, I breed flowly, but what I bring forth is a Lion; the application is obvious: And I hope the Lion of the Tribe of Judah will be graciously pleat'd to make this inexpected regall late offspring a Prince of peace, that his birth may quash all farre fetch'd reaches of ambitious policy, and put Christendome in a new mould of peace, least, besides those parts wherein the is already flucke, the feele in other of her members, the prickles of that huge Bramble, who hath it for the prime part of his Letany,

That intestine warres be still fomented 'twixt Christian Princes; And good reason he hath to pray so, for the greatest armes be

ever uf'd against them were their owne divisions.

Nor is Druina's Monarch destitute of prudent and strenuous Counsell, though he need it not so much, for he can see better without spectacles; Nor is his favour like that of the Vino, and Olive's ingrossed all by one, but every one of his prime independent Ministers is his Favourite within the bounds of his owne Office; He hath an Intelligence to every spheare, amongst whom he dissuseth his beames, according as they shall move in a regular motion every one in his owne Oche, and stand subordinate to him their primus Motor; And indeed, as the systeme and symphony of musicke is not made by one or two, but diversity of strings and notes, so politicall barmony consists in the correspondence of the greatest Ministers, and their

unanimous resolution after some conflict of opinions, for as fire breakes out of flint by concussion, so wisedome and truth issueth out

of the agitation of argument.

Tamisond never flourished more with building and bullion, and bravery of all things. Her great Sanctuary, the greatest, take all dimensions together, of any in the European word, which by the iron teeth of time and injury of the meteors had so mouldred away, that she was upon point of being teduc'd to her first principles, a consult Chaos of stone and subbish, is like to look as youthfull as ever she did; When the Eagle built his nest, every bird brought in a feather; And certainly a good spirit cannot dwell in him, who grumbles to send a stone towards the bearing up of the House of the Almighty.

Nor doth Tamisond encrease this way by Houses, Palaces, or streets onely, but she hath a whole new Towne rear'd up lately to enlarge her skirts; And whereas before her walls were of light combustible

matter, they are now of a new folid structure and stuffe.

Though some would thinke, that in regard she drawes on in this kinde so much to the West, she is towards her declining times; and they ground this augury upon the height of bravery and profusenesses the come to, which commonly bring with them luxury and softnesse, and they have been alwayes observed to be symptomes of a maining State.

For navall strength, since Draina sate in Their lap, and had her white cliffs wash'd with her waves, she was never so well appointed; Not long since, the world thought she had beene fallen to so low an ebbe, that she was not able to set out a Fleet Royall to Sea, which made some so insult over her, that they question'd her Soveraignty, yea in her owne waves; But lately she hath appear'd like her selfe, and put them all to silence, unbeguiling the world of this erroneous opinion.

The late moving Caffle she hath built, hath already purchas'd such renowne, that it is confess'd by all her neighbours, there never floa-

ted the like upon falt waters.

She hath restor'd a Forraine Emperour to his right; And it is the duty of Soveraigne Princes, to see wrong vindicated, and right take place, though amongs Barbarians being sought unto. And besides the glory of that action, there is a speciall benefit accrues thereby to Druina, for that nest of base ravenous birds which so much impeach'd

peach'd her commerce is pull'd down, and many of her owne plants, who languished in that hot scorching soyle in most miserable slavery, brought home.

They cannot therefore have their hearts well planted in them, who repine at such contributions which the Sages of the Law have once avouched legall, fince they daily see such necessary and glorious

effects thereof;

And the (legall) leavies the Soveraigne raises of the Subject, are as vapours which the Sunne exhales up into the middle Region (the wombe of the Meteors) which fall downe afterwards in sweet silver

howers to fructifie the earth.

The golden chaine of policy hath beene alwayes held to be, That the defence of a Kingdome is the office of the Prince, the honour of the Peeres, the service of the Souldier, and the charge of the Subject; for, Qui sentit commodum, sentire debet & onus.

Adde hereunto, that alleageance is an act of reciprocation; as it bindes the King to protect, so it tyes the Subject to contribute, and by this correspondence there is a quid pro quo

But as in Druina, so in all other Forrests, it is usual for the Poplars to clash their branches, and still make a noyse at the present times and solwcismes, in government, though they know neither the disease, nor the remedy. They thinke to discerne the least most in the body politicke, building certaine fantasticke formes of rating, and soothing their shallow imaginations, that they could set the State in such frames, the particular application whereof would prove absurd and grosse impertinencies.

Touching eminent or imminent danger, though there be forme Areana Imperis in every State, which the Soveraigne and his Sages should onely know and not disperse amongst the vulgar; It was apparently visible, how the fairest flower of Donina's diademe, the dominion of the Seas was aym'd at, and like to be pluck'd off, was it not high time then for her to rigge her vessels, and put her selfe upon an extraordinary guard?

Moreover, they are farre wide who thinke Druma can joyne fe-

curity

curity and peace together, as long as the Olive with the Cedar and Vine are up in actual armes by Sea and Land hard before her, for a peace may be clapped up betweene them with that suddennesse, that some of those forces which are now in motion may inexpectedly fall upon her skirts. Touching Ampelona some have beene overheard to say, That the late invasion upon her Islands for reliefe of Petrina, stickes still in her stomacke but halfe disgested, thinking she hath not repaired her honour to the height, nor taken equall revenge according to the rules of retaliation, by that successfull re-

palse only.

And for Elaiana some hold (though I do not) she never yet made hearty peace with any Enseian Prince, and the peace she makes proceeds either from disability or unseasonablenes to hurt. And since she holds the Canons of the last great Counsell (whither 'twas said the Holy Ghost was us'd to be sent in cloake-bagges from Petropolis) in so much reverence and authority as the sacred Oracles themselves, which were immediately inspir'd from heaven, of which Canons one was, that Hareticis (meaning the Enseians) non est tenenda sides; since I say that Elaiana stands so readily appointed and so neare, it would very ill become the policy of Druina, to let her vessels lye rotting upon the Carine, and not be ready upon a preventive guard, lest the re-incurre that aspersion which in sormer ages stuck sowlly to her, which was to be wise, à posteriori, after the blow was given, when Hannibal is Ante Portas.

And now that all the neighbouring Forrests, which had beene formerly Baken, and riven with the thunderbolts of warre, did admire and envie the sweet peace and serenity of Draina, her Royall Oke

being onely

--- Mediu tranguillus in unda;

Behold an unhappy mist did rise in the North in Cardenia, (and Cardenia is knowne to be much subject to mists.) Some say Cardenia hath the same quarrell to her Soveraigne, that she hath to the Sanne for dwelling too farre distant from them: but it was discovered that this cloud was engendred of the exhalations of divers discontented spir rits, specially some of the great ones, who did suscitate the inferiour sort of Flamins, that depended upon them for their subsistence to vent seditious doctrine against the Hierarchie, and chiefest governours in holy things, scaring that by a post-liminous way something should

should be re-annex'd both to Church and Crowne, which had alwaves beene possess'd by them time out of minde.

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was meere Idolatry.

These obstreperous Sermocinators (who in Cardenia sway as much, if not more, upon the conscience, then the Loyalists else-where do) make easie impressions upon the mindes of the vulgar, especially the semales, who first broak out into acts of violence, so that it may be said this sedicion came in, as sinne did first into the world, by the famale serve, who relying upon the immunity of their kinde, did many unbesitting and strange barbarismes, little tending to the honour of Cardenia; And with these the meaner fort of mechanicks concurred, and at last the rallest Elmes appeared, so that the whole Forrest was in a searcfull combustion, and the Bels every where sung backeward, the Regalia seized upon, and government thrust quite off the hinges.

A thrange longue is made without confert of royall Majeftie, point blanke against the lawes of Cardenia, and nothing will serve their turne but the utter extinguishing of the greatest Luminaries of the Church, and the abjuration of whatfoever the late royall Oke (who they glory to have beene the most religious and learned of Prince that ever wore Diademe) had done in point of Ecclefiafticall governement. The meaner fort of the dispensers of facred Oracles (who of all other, were the greatest monsters of ingraritude to their Soveraigne (who had found out a way not long before to augment and ascertaine their stipends, and free them from that servile kinde of clientele they stood in to the feculars) in lieu of pious documents and wholesome doctrines tamper chiefly with matters of State, and out of a fanatique zeale minister more fuell to encrease the flames; they cryed out, that the ready way to returne to Petropolis, was, to passe by Druina; that her forme of publike Proger (though they acknowledge the first Compilers thereof to be glorious Martyrs)

This little tended to the honour of Cardenia, for all her neighbours cryed out against her, that she should cast such a brand upon the Emfebian Religion, as to loose all respects of passive obedience, if need had beene, (for Subjects should be willower, and not Okes) and to stand in open desiance and armes against their natural liege Lord; And where people runne together and joyne in armes (be it for desence

10

or offence) without a Soveraigne head, I know what serme it deferves, all the world over. The Sages of Praina confult how to quench these stames. Some were of opinion, that all the while they broak not out into incursions by Land, or depredations at Sea, not stock in forraine force, nor did any externe act of violence; it was not dishonourable for Draina, to looke on a while, yet pinch them in commerce every way, and to be sure to keepe them at the staves end. Bombycina hath a saying, That the Prince, who apon every commotion of the Subject, rusheth presently into open marre, as like him who sets his owne house a fire to roast his egges. Kings have many wayes to meet with their people, besides effusion of bloud, and profusion of treasure, they have long reaches.

Non nofti tongas Regibus effe manus ?

Nor is Phlebotomy, in the body politicke, as well as the naturall, prescrib'd for all disases. Some of the wisest Emperours have gone to worke with nutinous subjects by emotiation, as the Sunne did to take away the passengers cloake, not as the russing winde; for Royall Majestic like the Sunne hath her rayes also, which dazeleth the eyes of distoyalty, and glancing upon rebellion, makes it melt to nothing, like a Gorgons head, or a Beare rear'd up of snow. But it hath beene the fate of the best and potent'st Monarches to have water throwne sometimes into their Wine by tumultuons subjects, witnesse the Vine, and the Olive hard by.

But I trust Cardenia will not be so ingratefull to Druina, as to receive Plummes from her so many yeares, and now to throw the stones

at her-

The Thiftle I hope will not offer to clash against the Soveraigne Rose, considering the multiplicity of advantages she hath by her.

And the single Lion (though rampant) will be better advis'd, then fet himselse against shree, considering how often he hath selt their pames: A good instrument may (by some ill favour'd accident) be out of tune, but being put in againe, the musicke will be as good as ever, I hope Cardenia will prove so.

And now will I put a period to this parley, this Jargon of Trees, for I can finde them no further matter of discourse, unlesse I should make them to prophecy, and so out runne their Epoch. Many more things



things could have beene couch'd here (as a difcerning Reader may well perceive) which I leave to future ages, and transmit to the post-Nati, when the time shall be enfranchiz'd, and posterity manumitted : For there be some Historicall truths, which are like to the Medlar. not ripe enough (to be written) till they be rotten : Nor was this shadow of Trees darke enough for them, it being my intention at first not to purfue or prese this allegory so farre as to inslave my matter unto it. and fo put it in a kinde of flockes, but that I did obtaine leave of my felfe fometimes by obvious and eafie expressions to comply with the Readers capacity: Otherwise he might have thought it to have beene some senselesse phantasticke Romance, which might have brought him to that passe, that he could not have beene able as hee went along to have seene Wood for Trees; No, it will appeare that I labour to bring him often into the Plaines, and that I was very carefull to thun the bogges, for they are dangerous, and there is no State without them.

Wherefore I hope this knotty ill twisted piece, will passe current without exception, offence, or calumny; and that my impartial dealing will serve for a Pale to fence out the Goats from my Forrest, though I must confesse there may some few criticismes or graines of browne salt, and small dashes of vineger be found here and there, to make the discourse more sapid, but this tartnesse is farre from any gall or venome, wherewith the pages of some Moderne Anthors of our next transmarine neighbours doe usually swell, and are yet expossed to vent by publicke authority, though they writ slat and plaine without any disguise at all; I presume you have tasted no such bitternesse here, albeit I might have done it with more priviledge and good manners, writing under types. No; you shall finde no blacke Satyres range in my woods; if there be any, they are white harmelesse ones, and drawing neare to the nature of Fayries.



VOTE.

Or Conclusion, my incessant vowes and hearty oraisons to Heaven early and late shall be, that the high Majesty which is here meant by the Oke, may in

vigour, and strength of Constitution (if it be within the possibility of nature) attains unto the age of the Oke, which is observed to exceed all other terrestrial creatures in longavity. May he be to his enemies as the Oke is to the Olive, which as the Arbolists observe, shrinks away to nothing, if he be but neere the roots of the Oke; may Honour set up her stand in him, and victory her tent under his branches; may he be like that blessed Tree planted on the waters side (as he is already surrounded and strengthened with waters) which brings forth her fruit in due season, whose leafe fadeth

fadeth not, and prospereth in all his undertakings.

Long may his fruitfull Vine infolliate and classe about him with embracements of Princely love, that their soules may transmigrate into each other: Long may the dew of heaven distill upon them, to make them bourgeon and propagate amongst themselves, untill they be encircled with a large row of young gemmes, and cions of their owne royall stocke. which to the fulne fe of earthly contentment, they may see shoot up and germinate, and inguasted also upon other Princely scutcheons and shields, and so grow ripe to succeed them here, when they shall be transplanted to the celestiall Paradise, to become true Jerusalem Okes, to flourish there for ever with the Tree of life, and behold him who trod the Winepresse, and once suffered upon a Tree, to purchase for them, that shall be truly ingrafted into him here, . Palmes of Victory, and immarcessible ghirlands of glory and triumph to all eternity.

So prayeth, The loyall st, and low liest of their Majesties,

VOTARIES and VASSALS,

James Howell.

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PARABLES,

REFLECTING
VPON THE
TIMES.



Printed in the Yeare, 1644.

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PARABLES,

VPON THE
TIMES.



Printed in the Yeare, 1644.





TO

The choicest of my Noble Friends, Sir—D. Knight.

SIR,



Mongst many other Barbarismes which like an impetuous Torrent have lately rush'd in upon us, The interception and opening of Letters is none of the least, For it hash quite berest all ingenuous Spirits of that correspondency and sweet communication of fancie, which hath been alwayes esteemed the best fuell of affe-

ction, and the very marrow of friendship. And truly, in my judgement, this custome may be termed not onely a Barbarisme, but the basest kind of Burglary that can be, 'ti worse then picking of a lock, or breaking into a roome by violence, for he who doth so, robs us peradventure of some outward pelse or baggage of fortune; but he who breaks open ones private letter or seale, may be said to plunder his very brains, and rob him of his most precious meditations. We are reduced here to that service condition, or rather to such a height of slavery, that we have nothing less which may entitle us free rational creatures; the thought it selfe cannot say 'til free, much lesse the tongue, or pen. Which makes me impart unto You the traverses of these turbulent times, under the following fables.

fables. I know you are an exquisite Astronomer. I know the deep inspection you have in all parts of Philosophy, I know you are a good Herald, and I have found in your fludy fundry books of Ar. chitecture, and Comments upon Vitruvius. The unfolding of thefe Apologues will put you to it in all thefe, and will require your fecond, if not your third Thoughts, and when you have concetted them well, I beleeve, telfe I am much deceived in your Genius) they will afford you some entertainment, and doc the errand upon which they are fent, which is, to communicate unto you the most materiall passages of this long'd-for Parliament, and of these sad confasions which have so unbing'd, distorted, transversed, tumbled and diflocated all things, that England may be termed now, in comparison of what it was, no other then an Anagram of a Kingdome. One thing I promise you, in the perusall of these Parables, that you shall find no gingles in them, or any thing sordid or scurrilous, the common dialect and disease of these times. So I leave you to the guard and guidance of

GOD and Vertue, who doe still advance. Their Votaries, mangre the fromnes of Chance.

Your constant servant,

ANO'NTMOE



The great Conjunction, OR. Parliament of STARS.



pon a time, the Stars complained to Apollo, that he displayed his beames too much upon some malignant Planets; That the Moone had too great ashare of his influence, and that he was carryed away too much by her motion: They complained also, that the constellation of Libra (which holds the ballance of Justice) had but a dim light, and that the A-

freas Court was growne altogether destrustive, with divers other grievances. Apollo hereupon commanded Mercury to fummon a generall Synod, where some out of every Afterisme throughout the whole Firmament were to meet; Apollo told them, I am placed here by the finger of the Almighty, to be Monarch of the Skie, to be the Measurer of Time, and I go upon his errand round about the world every foure and twenty houres: I am also the Fountaine of Heate and Light, which, though I use to dispense and diffuse in cquall proportions throughout the whole Universe; yet there is a difference 'twixt objects a Calle hath more of my light, then a Corrage; and the Cedar hath more of me, then the Shrub & But touching the Moone, (the lecond great Luminary) I would have you know, that the is dearest unto me, therefore let none repine that I cherish her with my beames, and confer more light on her, then any other. Touching the malignant Planets, or any other Star, of what magnitude foever, that moves not in a regular motion, or hath run any excentrique exerbitant courle, or that would have made me to move out of the Zodiack, I put them over unto you, that upon due examination

pation and proofe, they may be unfpher'd or extinguished. But I

.hem.

would have this done with moderation; I would have you to keen as neare as you can betweene the Tropiques and temperate Zones: I would have things reduced to their true Principles, reformed, not ruin'd; I would have the spirit of malice and lying, the spirit of partiality and injustice, the spirit of tyranny and rigour, the base spirit of feare and jealoulie to be farre from this glorious Syderean Synod : I would have all private interests reflecting upon revenge or profit; to be utterly banished hence; Morcover, I would not have you to make grievances, where no grievances are, or dangers, where no dangers are ; I would have no creation of dangers ; I would have you to husband time as parfimoniouffy as you can, left by keeping too long together, and amusing the world with such tedious hopes of redreffe of grievances, you prove your felfe the greatest grievance at laft, and fo from Starres, become Comess: Laftly, I would have you be cautious how you tamper with my Soveraigne power, and chop Logicke with me in that point; you know what became of Him. who once prefumed to meddle with my Chariot. Herenpon the whole Hoft of Heaven being constellated thus into one great Body. fell into a serious deliberation of things; and Apollo himselfe contimued his presence, and sate amongst them in his full luftre, but in the meane time, whileft they were in the midit of their confultation tions, many odde Afbetts, Oppositions, and Conjunctions hapned betweene them : for fome of the Sporades, but specially those mongrell Small vulgar farres, which make up the Galania (the milkie way in Heaven) gather in a tumultuous disorderly manner about the body of Apollo, and commit many strange insolencies, which cansed Apollo The Prince (taking young Phosphorom the Morning-Starre with him) to retire himselfe, and in a just indignation to withdraw his Light from the Synod: fo all began to be involved in a strange kind of confusion and obscurity; they grouped in the darke, not knowing which way to move, or what course to take, all things went Cancer-like retrograde, because the Sunne detained his beames and irradiations from

MORAL.

Such as the Sunne is in the Firmament, a Monarch is in his Kingdome: for, as the Wifest of men faith. In the light of the Kings Countenance there as life; and I believe that to be the Morall of this aftern Fable.

OP'NIAOTI'A



OPNIAOFÍA

OR,

The great Counsell of BIRDS.

Pon a time the Birds met in Councell, for redresse of some extravagancies that had flowne unto the volatile Empire: Nor was it the first time that Birds met thus, for the Phrygian Fabler tells us of divers meetings of theirs: And after him we read that Apollonius Thysnem undertooke the interpretation of their language, and to be their Drosoman.

They thus affembled in one great Covie by the call of the Eagle, their unquestioned hereditary King, and by vertue of his Royall Authority, complaints were brought, that divers Cormorants and Harpies, with other Birds of prey, had got in amongst them, who did much annoy and invade the publique liberty: fundry other Birds

were questioned, which caused some to take a timely flight into ano- Finch &c; ther avre.

As they were thus consulting for advancement of the common Mechagood, many Rooks, Horne Owles and Sea-Gulls flock'd together, and nicks. fluttered about the place they were affembled in, where they kept a hideous noyfe, and committed many outrages, and nothing could satisfie them but the Griffons head, which was therefore chopt off, E. Straff, and offered up as a facrifice to make them leave their chattering, and to appeale their fury for the time.

They fell foule afterwards upon the Pies, who were used to be Bishops, much reverenced, and to sit upon the highest peared in that great Assembly: they called them Idolatrons and inauspicious Birds, they hated their mixt colour, repined at their long traine, they tore their white scathers, and were ready to peck out their very eyes: they did what they could to put them in Onles scathers (as the poore Sheep was in the Woolfes skin) to make them the more hated, and to be star'd and hooted at wheresoever they passed. The Pies being

thus scar'd, presented a Petition to the Royall Eagle, and to this his great Councell, that they might be secured to repaire safely thither to fit and confult, according to the ancient Lawes of the Volatill &m. pire, continued fo many ages without controllment or question: in which Petition they inferted a Protest of Caveat, that no publique Act should passe in the interim. This Supplication, both for matter and forme, was excepted against, and cryed up to be high Treason, specially that indefinite Protest they had made, that no Act whatsoever should be of any validity without them, which was alleadged to derogate from the High Law-making power of that great Counfell, and tended to retard and disturbe the great Affaires which were then in agitation: fo the poore Pies, as if by that Petition they had like the Blacke-bird voyded Lime to catch themselves, for Turdu cacat fibi malum, were fuddenly hurried away into a Cage, and after ten long Moneths canvalling of the point, they were unpearch'd, and rendred for ever uncapable to be Members of that Court, they were struck dumbe and voice lesse, and suddenly blowne up away thence, though without any force of powder, as once was plotted against them. But this was done when a thin number of the adverse Birds had kept still together, and stuck close against them, and after that the Bill concerning them had beene once cjacked; which they hambly conceived by the ancient order of that Court could not be re-admitted in the same Session. They petitioned from the place they were cooped in, that for heavens fake, for the honour of that noble Counsell, for Truth and Justice fake, they being as free borne Denifons of the ayrie Region, as any other Volatills whatfoever, their charge might be perfected, that so they might be brought to a legal tryall, and not forced to languish in such captivity. They pleaded to have done nothing but what they had precedents for: And touching the Caveat they had inferted, it was a thing usuall in every inferious Court of Rudicature, and had they forborne to have done it, they had bewrayed their owne west, and done wrong to their successors. It was affirmed they had beene members of that Body politique, long before those lower pearch'd Birds, who now would cast them out; and that they had beene their best friends to introduce them to have any thing to doe in that generall Counfell's they prayed they might not be fo cruelly ufed, as the Solan-goofe, and Redfhanke had ufed them, who were not content to braile and elip their wings onely ; but to

Scot.

feare

feare them fo, that they should never grow againe; to handle them fo unmercifully, was not the way to make their adversaries Birds of Paradife: In fine, they advised them to remember what the ficke Kite's mother answered him, when he defired her to pray to the gods for him; How canft then, faid he, expect any good from the gods. whose Temples thou haft so violated? At last, upon the importunity and pitifulnesse of their Petitions, the accusation of Treason which kept fuch a novice at first, being declined against them, they were releafed in the morning, but cooped up againe before night; and after the revolution of foure full Moones, they were reftored againe to a conditionall liberty, under which they remaine till this day.

"- There wants not fome, who affirme, that in that great Counfell of Birds therewere fame Decoyes (and his well knowne where Decoyes Hottand? were first bred) who called in, not onely these mongrill obstreperous Birds from abroad to commit fuch outrages as were, fooken of before, but drew after them also many of the greatest Birds, who fare in that Affembly, to follow them whither they lifted ! Others who were of a more generous extraction, diffained to be fuch Buzzinde. as to be carried away hood-winked in that manner, to be Birds of their feather. Thus a visible faction was harched in this great Counfell, as if the faid Deceyes had difgorged and let fall some graines of Hemlock feeds amongst them to distemper their braines. Or, as if fome Spinturnix, that fatall incendiary Bird, or fome ill-boding Scritch Owle, which as stories tell us, appeared once at Rome, in a fas mous, though unfortunate great Councell (when there was a schisme in the Popedome) had appeared likewise here. There wanted not alfo amongst them some Amphibious Birds, as the Barnacle, which is neither Fifh nor Fowle; and the cunning Batt, who fometimes professeth himselfe a Bird, Sometimes a Mouse. I will not say there were any Paphlagonian Birds amongst them, who are knowne to have double hearts? But 'tis certaine, that in this confusion there were fome malevolent Birds, and many of them to young, that they were Scarce fledg'd, who like the Wafe in the Fable, conspired to fire the Eagles neft, (and a Wafte may fometimes doe mischiefe to an Barta as a Moufe to an Elephant.) Moreover, some of chefe light brained Birds flew to high, that they feemed to arrogate to themselves, and exercise royall power, but foolishly; for we know what become of the Crow upon the Ram's backe, when the thought to imitate the

Eagle: And it was observed that they were most eager to attempt those high insolencies against fove's Bird, who had beene flarke naked. and as bare as Cootes, unlesse he had feathered them; so that the little Ant was more gratefull to Efors Bird, then those Birds were to the M. Heref. Eagle, their liege Lord. But the high-borne Bird with the two gol-E. SouthH. den wings, the noble Falcons, the Martlets, the Ravens, the Swan. E.Westm. the Chongh, and all the ancient Birds of the mountaines remained E. Worc. faithfull and firme to the Eagle, and scorned to be carried away by E. Dover. fuch Decoyes; As also the generous Ofriches, who unlesse they had Wales. had an extraordinary stomach, could not have digested such gron pills Digbies. as were offered them. Amongst other great Birds which banded against the Eagle, the flying Dragons, greene and white were busie, specially the white: And for the Green, considering he was an ancient E. Warv. Bird of the mountains, and that his Progenitors had beene fo renowned for their rare lovalty to the Crowne, every one wondred that he should be drawne so farre by the fore faid Decoyes, as to be the first of his race that should clap his wings against his Soveraigne Liege Lord, who had heaped so many favours upon him, that all other Birds

wondred how the Eagle (though sharp fighted) could see any

The fore-faid diffractions continued ftill, and increased more and

more in that generall convolation of Birds; therefore the Turtle would flav there no longer, there was so much gall amongst them: the Pelican flew away, he faw Piery fo vilified; the Dove was weary of their company, the found no simplicity and plaine dealing amongst themes And the Kings-Fisher, the Haleyon, (the Embleme of Peace) quite for fooke them, he found fo much jarring, diffentions, and bandings on all fides; the Swallow also, who had so ancient and honourable a ranke amongst them, got into another ayre, he fore-saw the weather was like to be so foule: And lastly, Philometa, the Queen of Volatills, who was partner of the Eagle's nest, abandoned them quite, and put a Sea 'twixt her and them; nay, the Eagle himselfe withdrew his royall presence from them; so the Decoyes afore faid carried all before them, & comported themselves by their Orders in that height, as if like the Lapwing, every one had a Crowne on his head; they fo inchanted in a manner, all the common fort of Oppidan, rurall, and Sea-birds, and infused such a credulity into them, that they believed them to have an inerring firit, and what came from them, was as

truc

E. Arundel

worth in him.

Het Ma-

true as the Pentatench: Moreover, it was shrewdly suspected, that there was a pernicious plot amongst them to let in the Storke, who is never seene to stay long in any Monarchie.

MORAL.

Moderation is that Golden Rule whereby all great Counfels should square their deliberations, and nothing can tend more to their honour or dishonour, in point of Wisedome: Moreover, in a Successive hereditary Monarchy, when Subjects affume Regall Power, and barre the Holy Church of her Rights, and that Reverence which is due to her chiefe Professor, It is the most compendious way to bring all things to confusion, and consequently to an inevitable ruine; or some fatall change.

And this I hold to be the chiefest Morall of this Apologue of Birds.



ANΘΟΛΟΓΙΑ, The gathering together, or Parliament of FLOWERS.

Pon a time, The Flowers affembled, and met in one generall Counsell, by the authority and summons of the Soveraigne Rose, their undoubted naturall King, who had taken the Lilly for his royall Spouse. The dew of Heaven sell plentifully upon this happy conjunction, which made them to bourgeon, to propa-

gate and prosper exceedingly, in so much, that the sweet fragrant odonr which they did cast, distussed her selfe over all the earth. To this meeting came the Violet, the Gillistower, Rosemary, the Tulyp, Lavender and Thyme, the Cinquesoyle (though of a forraine growth) had an M. Ham, honourable ranke amongst them, and as some observed, got too much credit with the royall Rose. The Flowers of the field were admitted also to this great Counsell: the Couslip, the Hongsuckle and Daisse had their Delegates there present, to consult of a Resormation of certaine abuses which had taken rosting in the Common-wealth of Flowers, and being all under the Rose, they had priviledge to speake all things with freedome; Complaints were made that much Cockle and Darnell, with other noxious Herbs and Tares were crept in amongst them, that the Poppie did pullulate too much, with divers

other grievances: The successe of this Senate, this great Bed or Pose of living Flowers, was like to prove very prosperous, but that the herbe Briony, Wormewood, Walfe-bane, Rue, and Malampod (the Emblems of Sedition, Malice, Feare, Ambition, and Fealoufie) thruft in amongst them, and much distempered their proceedings: These brought in with them the Burre, which exceedingly retarded and intangled all businesses; and it was thought, that the Thiftle was too medling amongst them, which made matters grow to that acrimony and confusion, as it the berbe Worfs diaboli had got in a. mongit them. Amongst many other good-morrowes, they propounded to the Rose, that he should part with his prickles, and transmit his strength that way to be disposed of by them; the Rose liked not this bold request of theirs, though couched in very smooth language, but answered, I have hitherto condescended to every thing you have propounded, much more then any of my Predeceffors ever did; but touching these prickles, which God and nature hath given me, and are inherent in me and my stocke from the beginning, though they be but excreffencies, yet you know they fortifie and arme me, Armat Spina Rosam, And by them I protect you and your rights from violence; and what protection I pray can there be without frength? therefore I will by no meanes part with them to enfeeble my regall power, but will retaine them still. and bequeath them to my Posterity, which I would be loath to betray in this point; nor doe I much value what that filly insected Animal, the King of Bees tells me sometimes, when humming up and downe my leafes, he would buzze this fond beliefe into me, how it added much to his Majeltie, that nature gives him no fing, as all other Bees have, because he should rely altogether upon the love and loyalty of hie Subjects. No; I will take warning by the Eagle, the King of Volatills, and by the Lyon, King of Quadrupedals, who (as the Prince of Moralifts reports) when by faire infinuations the one had parted with his tallons, the other with his teeth and ongles, wherein their might, and consequently their Majesty consisted, grew afterwards contemptible to all creatures, and quite lost that naturall alleageance and awe which was due unto the one from all Birds, and to the other, from all Beafts of field and forrest.

Plutarel

MORAL.

Every naturall borne Monarch, hath an inherent inalienable ftrength in himfelfe, which

which is the common Militia of his Kingdome; for, though the peoples love (which oftentimes is got by an Apple, and loft by a Peare) be a good Cittadell, yet there most be a concurrence of fome visible lettled force besides, which no earthly power may dispose of without his royall commands; and for him to transmit this strength to any other, is the onely way to render him inglorious and despicable, both at home and abroad; And thus you have the spirit of these Flowers, and Morall of the Fable.



The Affembly of ARCHITECTS.

Here was an ancient goodly Palace, composed of divers

pieces, and partition'd into fundry Chambers, Halls, and Courts, which were supported by mixt Pillars, partly Corinthian, partly lonique, but principally by the Dorigue, the King of Columnes, as having the firmest Pedefall : Some took exceptions, and alleadged, that some of the faid Courts were too high. and some of the Chambers in this Sern Gure were too wide. The Lord of this Palace call'd together the best Majons and Architetts, to advise with him (not without him) for mending of those faults, the better contrivance of the roomes, and to reduce the Building to a just proportion. They folemnely met, and falling to confultation hereof, they found that the Chamber which was spangled with Starres, and where his private Councell of State did use to fit, were too wide; they thought that the Court erected on the North fide, and that learned Court where Ecclesiasticall matters were scanned, was too high; These, with that peculiar Cours which was erected for the support of Honour, they went about in lieu of rectifying, to ruinate and raze to the very ground; and some of these Masons (for indeed they were rather Masons, then true Architects) were so precise and over-criticall, that they feem'd to find fault with the polition of the Chappell that belong'd to this Palace, because, for footh, ir stood East and west, which situation only in regard it was ancient, they held to be a superstitious posture; They seem'd to repine at the decencie. riches, and ornaments of it, with divers other frivolous exceptions. The Lord of the Palace faid little to that, but touching the erroure and disproportions in the fore-said Courts and Chambers, he was very willing they should be amended, and reduced to a true dimensi-

on and symmetrie; and that all other roomes should be searched. and fwept cleane : but he would be loath to fee those ancient pieces quite demolish'd, for that would hazard the fall of the maine Fabrique, his princely hereditary patrimony, (descended upon him from fo many wife Oeconomists and royall Progenitors) in regard of the juntture and contignation those parts had with the whole frame, To mend a thing by demolishing it, is as curing a sick body by knock. ing him in the head : he told them it was easier farre to pull downe. then build up; one may batter to pieces in one houre, that which cannot be built in age: That everlasting Vilaine, who burnt the Ephefian Temple, destroyed, as it were in a trice, what was a rearing up ten long Olympiads: He wish'd them further to be very cautious how they medled with the Angulars and Basis of that royall Sirn. Hure; for fo they might prove as wife as those Architetts; who sooke out some of the foundation stones, to repaire the roofe. Lastly, he told them, that if they intended to pull downe any part of his now standing Palace, they should be well advised before hand of the fashion whereof those new pieces should be, which they purposed to reare up in the roome of the old.

MORAL.

Innovations are of dangerous confequence in all things, specially in a settled well semper'd State; therefore there should be great heed taken, before any ancient Court of Judicature, erected as a Pillar to support Justice by the wisedome of our Progenitors, be quite put downe; for it may shake the whole frame of Government, and introduce a change; and changes in Government are commonly satall; for seldome somes a better. And this I hold to be the aime of this Apolegue.

The Insurrection of the WINDS.

And Boreas (the North-wind) began to bluster first, and would blow where he listed, he grew so boisterous, that as he is call'd Scopa viarum, the high-way Beesome, he seem'd to sweep all before him Southward, insomuch, that uniting all his strength into

ne body, he made towards Lolm in an hostile armed manner, & so obtained



obtained of him what he defired. After his example (and an odde example it was) the Weft-wind, his fellow subject rose up, alledging. that though he blew from the left. fide of Heaven, yet he deferved to be as much favoured as Boreas, In regard he drove a farre richer trade, and blew upon a more fertile Countrey, which brought in much more benefit to the rest of Lolm his Dominions; therefore he would have his liberties all affur'd him, which he pretended were as ancient, as the others: And he puft with fuch an impetuous violence. that his blasts brought with them (God wot) divers showers of bloud, and whole Cataracts of calamities: And as it is observed in the course of Naturall things, that one mischiefe seldome marcheth alone but uthers in another, and hath alwayes its concomitants. fo these North and Westerne gusts, as one wave useth to drive on another, made all the winds in the compasse, both collaterall and eardimall, to rife up and rebell against Lolm, even under that very Clime. and in those Horizons, where he kept his principall residence and royall Court. And this popular Wind (for 'twas no other, take it all joyntly in one puffe) did rage with that vehemencie, that it turn'd every where into fearefull flames of fire, (iffuing out of a kind of Ignis farmus, which by its repercussions, and furious arietations, did a world of mischiefe, as it it had been that incendiary Prefer wind, or rather an Harancana, that Indian gust, which alwaies brings the Devill along with it (as those Salvages believe) had blowne here, For, farely God was not in this wind. Yet some were so simple, to thinke that this wind proceeded from divine inspirations; nay, they came to that height of prophaneneffe, as to father it upon the Holy Ghoff, though nothing could be more different to his tweet motions, nothing fo directly opposite to his fost gentle breefes and eventilatitions; for no holy confecrated thing could stand before this Diabolicall wind, downe went all Croffes it met withall ; it batter'd downe Church and Chappell windowes (and I feare the walls and steeples will next to wracke) It was so violent, that it overturn'd all stone Tables that stood Eastward; it blew away all the decent Vefts and Ornaments of the Church ; the Biftops Mitro (an order contemporary with Christianity it selfe) did quake like an Aften leafe before it; nay, it shrewdly shooke the very Imperiall Scepter, and Crowne which stood on Folus his head, so that he was like to become Ludibrium Ventorum. But the highest Deity of heaven,

heaven, He who walketh upon the wings of the wind, and makes weight for them, and gathereth shem in his fift when he pleafeth, hating such an odious rebellion, rebuked these tumultuous winds, he caused a contagious ayre, to rush in and mingle with them, and infect them with new diseases; besides whispers of jealousies, doubts and distinct them and buzz'd more and more amongst them, so that they could not trust one another; insomuch, that it made them to fall into confusion amongst themselves, which is the common sate of all rebellions. So Lolm recovered his Monarchy, and as they say, there is no wind but blowes some body good; so this turn'd much to the advantage of Lolm, for he grew ever after more firme and better establish'd in his regall power, because he put a competent guard in those Climes whence all these boistrous winds burst forth, and so secured himselfe ever after, that they could not blow where they listed.

MORAL.

Rebellion Suppress d, makes the Prince the stronger : And so you have the Principall Moral of this Parable in briefe.

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Poffcript.

IR, I long to receive your opinion of these rambling pieces of sancy, you may, peradventure, have more, when the times are open: surely, the wind will not hold still in this unluckie hole, for it is too violent to last: It begins (thanks be to God) to sift already, and amongst those multitudes, who expest the change, I am one that syeth at the Cape of good Hope, though a long time under hatches. Howsover, though all the winds in the Compasse blow upon me, I am arm'd and resolv'd to beare the brunt, and to welcome the Will of God, If you desire a surther intimation of things, I referre you to a Discourse, call'd The True Informer, who will give you no vulgar satisfaction, So I am

Yours as at first inalterable.



FINIS.

ENGLANDS TEARES, FOR THE PRESENT WARS,

fay.

bere

Which for the nature of the Quarrell, the quality of Strength, the diversity of Battailes, Skirmages, Encounters, and Sieges, (happened in to short a compasse of time) cannot be parallel'd by any precedent Age.

Hei mihi, quam misere rugit Leo, Lilia languent! Heu, Lyra, quam mastos pulsat Hiberna sonos!



Printed in the Yeare, 1644.





To my Imperiall Chamber, The Citie of London.

Renowned Citie,



F any showers of adversity fall on me, some of the drops thereof must needs dash on thy Streetes. It is not a shower, but a furious Storme that powr's upon me now, accompanied with thunder and unusuall fulgurations. The fatall Cloud

wherein this storme tay long engendring, though, when it began to condense first, it appeared but as big as a hand, yet by degrees it hath spread to such a wast expansion, that it hath diffus dit selfe through all my Regions, and obscur'd that faire face of Heaven, which was used to shine upon me; If it last long, tis impossible but we both should perish. Peace may, but Warre must destroy. I see poverty posting apace, and ready

to knock at thy gates; That ghastly harbenger of Death the Pestilence appeares already within and without thy VValls; And methinkes I spie meagre-fac'd Famine making towards thee; nor can all thy elaborate circumvallations, and trenches, or any art of Enginry, keepe him out of the line of Communication, if this hold. Therefore my deare Daughter, thinke, O thinke upon some timely prevention, its the Counsell, and request of

Thy most Afflicted Mother

ENGLAND.

England's



England's Teares.



H! that my head did flow with waters; Oh, that my eyes were limbecks, through which might diffill drops and essences of bloud! Oh that I could melt away and dissolve all into teares more brackish than those Seas that surround me! Oh that I could weep my selfe blind, to prevent the seeing of those Mountaines of mischieses that are

like to fall downe upon me! Oh, that I could rend the Rocks that gird me about, and with my ejaculations teare and diffipate those black difmall Clouds which hang over me ! Oh, that I could cleave the Ayre with my cryes, that they might finde passage up to Heaven. for that wofull taking, that desperate case, that most deplorable condition I have plung'd my felte into unawares, by this unnaturall feltedestroying warre, by this intricate odde kind of Enigmatical Warre, wherein both Parties are so entangled (like a skeine of ravell'd filke) that they know not how to unwind and untwift themselves, but by violent and destructive waves, by tearing my entrailes, by exhausting my vitall spirits, by breaking my very heart-strings to cure the Malady. Oh, I am deadly fick, and as that famous Chancellor of France spoke of the civill Warres of his Countrey, That France was sieke of an unknowne disease; so if Hippocrates himselfe were living, he could not be able to tell the true symptomes of mine, though he felt my pulse, and made inspection into my water never so exactly; onely in the generall he may discover a strange kind of infestion that hath feiled upon the affettions of my people; But for the disease it felfe it will gravell him to judge of it : nor can there be any prediction made of it, it is fo tharp; which make some tell me that I cannot grow

grow better, but by growing yet worse; That there is no way to stanch this Flux of Bloud, but by opening some of the master Veines: that it is not enough for me to have drunke so deep of this Cup of affliction; but I must swallow up the dregs also.

Oh, Passenger stop thy pace, and if there be any sparkles of humane compassion glowing in thy bosome, stay a while and heare my plaints, and I know they will not onely strike a resentment, but a horror into thee; for they are of such a nature, that they are able to penetrate a breast of brasse, to mollisse a heart hoop'd with Ada-

mant, to wring teares out of a statue of Marble.

I that have been alwayes accounted the Queene of Ifles, the Darling of Nature, and Neptunes Minion; I that have been flil'd by the Character of the first Daughter of the Church, that have converted eight feverall Nations; I that made the morning beames of Christianity thine upon Scotland, upon Ireland, and a good part of France; I that did irradiate Denmarke, Swethland, and Norway, with the light thereof; I that brought the Saxons, with other Germans high and low, from Paganifme, to the knowledge of the Gofpell; I that had the first Christian King that ever was (Lucius) and the first reformed King (the eight Henry) to raigne over me; I out of whose bowells sprung the first Christian Emperour that ever was, Constantine; I that had five feverall Kings viz John King of France, David King of Scotland, Peter King of Boheme, and two Irish Kings my Captives in lesse then one yeare; I under whose banner that great Emperour Maximilian tooke it an honour to ferve in person, and receive pay from me, and quarter his Armes with mine; I that had the Lyon rampant of Scotland lately added to fill up my Scutcheon, and had reduc'd Ireland, after fo many intermissive Warres, to such a perfect passe of obedience; I that to the wonderment and envy of all the World, preserved my Dominions free, when all my neighbour Countries were a fire ; I that did so wonderfully flourish and improve in commerce domestique and forreigne by Land and Sea; I that did so abound with bullion, with buildings, with all fort of bravery that heart could with; in fumme, I, that did live in that height of happineffe, in that affluence of all earthly felicity, that some thought I had yet remaining some ingots of that gold whereof the first age was made. Behold, I am now become the object of piry to tome, of feerne to others, of langhter to all people ; my children abroad

abraod are driven to disavow me for teare of being geerd, they dare not owne me for their Mother, neither upon the Rialso of Venice. the Berle of Aufpurg, the New-bridge of Paris, the Cambios of Spaine, or upon the Quays of Holland, for feare of being baffled. Me thinks I fee my next neighbour France, (through whose bowells my gray-Goofe wing flew fo oft) making mowes at me, and faying. that whereas the was wont to be the chiefe Theater where fortune us'd to play her pranks, the hath now removed her stage hither : the laughs at me that I should let the common people (and now lately the females) know their ftrength fo much.

Me thinks I fee the Spaniard standing at a gaze, and croffing himfelfe to fee me fo foolish, as to execute the defignes of my enemies upon my felfe. The Italian admires to fee a people argue themfelves thus into Armes, and to be so active in their owne ruine; The German drinks caroules, that he hath now a Co-partner in his miferies : The Swede rejoyces in a manner to fee me bring in a forreign Nation tobe my Champion; The Netberlander strikes his hand upon his breaft, and protests that he wisheth me as well as once the Duke of Burgundy did wish France, when he swore, He lou'd France so

well, that for one King he wish'd she had twenty.

Methinks I fee the Turke nodding with his Turbant, and telling me that I should thanke Heaven for that distance which is betwixe us, elle he would swallow me all up at one morfell; onely the Hollander my bosome friend seems to retent my hard condition, vet he thinks it no ill-favoured fight to fee his shops and lombards every where full of my plundred goods, to find my trade cast into his hands, and that he can underfell me in my owne native commodities, to fee my gold brought over in such heapes, by those that flie from me with all they have for their fecurity; In fine, me thinks I heare my neighbours about me bargaining for my skinnes, while like an unruly horse, I run headlong to dash out my owne braines.

O surfed jealoufie, the fource of all my forrowes, the ground of all my inexpressible miseries, is it not enough for thee to creep in 'twixt the husband and the wife, 'twixt the lemmon and his mate, 'twixt parents and children, 'twixt kindred and friends? halt thou not scope enough to (way in private Families, in Staple Societies, and Corporations, in common Counfells, but thou must get in twixt King and Parliament,

Parliament, twixt the head and incimbers ('twixt the Members amongst themselves?) but their must divide Prince and people, the Soveraigne and the Subject. Avant, avant, thou hollow-eyed Snakes bair'd monster, hence away into the abysse below, into the bottom lesse gulfe, thy proper mansion; fit there in the chaire, and preside o're the countells of hell, amongst the Cacodamon, and never ascend against to turne my high law making Court into a Councell of Warre, to turne my best antidote into posson, and throw so many Scruples into that Soveraigne physique which was us'd to care me of all

distempers.

But when I well consider the constitution of this elementary world, when I find man to be part of it, when I thinke on those light and changeable ingredients that go to his composition, I conclude, that men will be men while there is a World, and as long as the Moon hath an influxious power to make impressions upon their humours, they will be ever greedy and covereous of novelties and mutation: the common people will be still common people, they will cometime or other shew what they are, and vent their instable passions. And when I consider further the distractions, the tossings, turmoylings, and tumblings of other Regions round about me, as well as mine owne, I conclude also, that Kingdomes, and States, and Cities, and all body politiques, are as subject to convulsions, to calentures, and confumptions, aswell as the frayle bodies of men, and must have an evacuation for their corrupt humours, they must be phlebotomiz'd; I have often felt this kind of phlebotomy. I have had also shrewd purges and pills given me, which did not onely worke upon my superfluous humours, but wasted sometimes my very vitall spirits; yet had Electuaries and Cordialls given me afterwards, In fo much that this prefent tragedy is but verm fabula, novi Histrienes, it is but an old play represented by new Actors, I have often had the like. Therefore let no man wonder at these traveries and humour of change in me. I remember there was as much wondring at the demolishing of my 600 and odde Monasteries, Nannewies, and Abbies, for being held to be Hives of drones, as there is now at the pulling downe of my Croffes, Organs, and Windowes; There was as much wondering when the Pope fell here, as now that the Prelates are like to fall; The World wondred as much when the Malle was difliked, as men wonder now the Liturgy should be diftafted : distasted; And God grant that people do not take at last a surfeit of that most divine Ordinance of preaching, for no violent thing lasts long. And though thereshould be no tatiety in holy things, yet such is the depraved condition of man, he is naturally such a Changeling, that the over frequency and commonnesse of any thing, be it never so good, breeds in tract of time a kind of contempt in him, it breeds a fulnesse and mansconspessed in him.

The first Reformation of my Church began at Court, and so was the more feafable, and it was brought to passe without a Warre : The fcene is now otherwife, it is farre more fanguinary and fuller of actors : never had a Tragedy afts of more variety in to fhort a time : there was never fuch a confused my ferious civil Warre; as this, there was never fo many bodies of ftrength on Sea or Shore, never fuch choice Armes and Artiflery, never such a numerous Cavalry on both fides, never a greater eagernesse and confidence, never such an amphibolous quarrell, both parties declaring themselves for the King. and making use of his name in all their Remonstrances to justific their actions. The affections and underflandings of the people were never to confounded and puzled, not knowing where to acquiesce, by reason of such counter-pommands. One side calls the resisting of Royall commands loyalty; the other termes loyalty, the opposing of Parliamentary Orders and Ordinances. Both parties would have peace, the one would have it with Honour, the other with Truth. (and God furbid but both should go together) but, Interea singer Ego, in the means time I fuffer by both, the one taking away what the other leaves; Infomuch that whofoever will be curious to read the future story of this intricate Warre (if it be possible to compile a flory of it) he will find himselfe-much flagger'd, and put to a kind of riddle; for couching the intricacy of it, touching the Arange nature, or rather the unnaturalnesse of it, it counot be parallel'd by any precedent example : for in my Chronicles I am fure no age can match it, as I will make it briefly appeare, by comparing it with all the Wars that ever embroyl'd me, which I find to be of three fores. either by the invation of Forreigners, the Infurrection of my Commons, or by the confederacy of my Peeres and Princes of my bloud.

I will not rake the after of Antiquity fo farre as to speake of that deluge of bloud I spilt before I would take the Raman Legions for

my

my Garrison; I am loth to fet downe how the Saxons used me, and how the Danes used Them, nor how I had one whole brave race of people (the Pitt, I meane) quite extinguished in me, I will begin with the Norman expedition, and indeed to make refearches of matters before, is but to grope in the darke, but I have authentique Annals and Records for things fince. The Norman came in with the flaughter of neere upon fixty eight thousand Combatants upon the place, a Battaile fo memorable, that the very ground which fucked in the bloud retaines the name of it to this day. The Dane not long after ftrook in to recover his right, with the facking of my fecond great City of Yorke, and the fireing of her, with the flaughter of 2000 of my children in one afternoone, yet he was fent away without his errand. In the reigne of Rufus I was made of his colour, red with bloud both by the Well and the Scot, who loft his King Malcolme in the Battaile of Alawick. All my eight Henry's were infelted with tome civill broyles, except my fife Henry the greatest of them, who had worke enough cut him out in France, and he plied his worke fo well that he put that Crowne upon his Sonnes head. All my Edwards alfo had some intestine insurrection or other; indeed two of my three Richards had alwaies quietnesse at home, though the first did go the furthest off from me, and was longest absent of any; And the third, though he came in by bloud, yet the short time of his trienniall Reigne he was without any, and prov'd one of my best Law-givers, yet his life ended in bloud. Touching my fecond Richard, and second Edward, there were never any of my Kings came to a more Tragique end, and the greatest staines in my story were the violent deaths they suffered by the hands of their owne (Regicide) Subjects. The two fifter Queenes that swaved my Scepter had also some dome Rique commotions; and now my C HARLES hath them to the height, in to much that of those five and twenty Monarchs who have worne my diadems fince the Norman entred, there was onely fower, viz. the forementioned Henry, and Richards, with King JAMES scaped free from all intestine broyles ! Oh, how it torments, my Soule to remember how my Barons did teare my bowells! what an Ocean of bloud the two Roles cost me before they were conjoyned, for during the time that was a Monster with two heads (made to by their division) I meane during the time that I had two Kings at once, Edward the fourth, and Henry the firth within

within me, in five yeares space I had ewelve Battailes fought within my entrailes, and I loft neere upon fourfcore Princes of the royalf frem, and parted with more of my spirits then there were spent in winning of France. The World knowes how free and prodigall I have been of my bloud abroad in divers places, I watered the Holy-Land with much of it; Against my Co-Islander the Scot I had above twenty pitch'd Battailes, tooke many, and kill'd some of their Kings in the Field, the Flower de lyces coft me deare before I brought them over upon my Sword; and the reduction of Ireland from time to time to civility, and to an exact rule of alleageance, wasted my children in great numbers. I never grudg'd to venture my bloud this way, for I ever had glorious returnes for it; and my Sonnes died in the bed of honour : but for them to glut themselves with one anothers bloud; for them to lacerate and rip up (viper-like) the wombe that brought them forth, to teare the Paps that gave them fuck, can there be a greater piacle against nature, can there be a more execrable and horrid thing? If a ftranger had used me thus it would not have griev'd me halte fo much ; It is better to be frune with a nettle, then prick'd by a Role; I had rather fuffer by an Enemy, than by my owne naturall borne off-fpring. Those former home-wag'd Warres, whereof there happened above fourfcore fince the Norman came in, were but as fires of Flax in comparison of this horrid combustion both in my Church and State. One may find those Warres Epitomiz'd in small volumes, but a whole library cannot containe this. They were but Seratches being compar'd to these deep wounds which Prince, Peers, and people, have receiv'd by this's fuch wounds, that it feems no gentle Cataplasmes can cure them, they must be lane'd and cauteriz'd, and the huge scars they will leave behind them, would, I feare, make me appeare deformed and ugly to all posterity, so that I am halfe in despaire to recover my former beauty ever againe. The deep staines these Warres will leave behinde, I feare all the water of the Severne, Trent, or Thames. cannot wash away.

The twentieth Moone hath not yet run her course, since the two-edged sword of Warre hath rag'd and done many horrid executions within me, since that Hellish invention of powder hath thundred in every corner, since it darkned and tore my well-tem-

pered aire, fince I have weltered in my owne bloud, and been made a kind of Cock-pit, a Theater of death; And in fo short a circumvolution of time, I may considently affirme, take battailes, re-encounters, sieges, and skirmishes together, there never happened so many in any Country; nor doe I see any appearance, the more is my misery, of any period to be put to these distractions, every day is spectator of some new Tragedie; and the relations that are houreally blaz'd abroad sound sometimes well on the one side, sometimes one the other, like a peale of bells in windy weather (though oftentimes in the whole volley of Newes you shall hardly find one true Report) which makes me seare that all disposing Deity of Heaven continueth the successes of both parties in a kind of equality, to prolong my punishment. Ita ferior, ut din me sentiam mori, I am wounded with that dexterity, that the sence and agonies of my sufferings are like to be extended to the uttermost length of time and possibilis

ty of nature.

But, O Passenger, if thou art desirous to know the cause of these fatall discomposures, of this inextricable warre, truly I must deale plainly, I cannot resolve thee herein to any full satisfaction. Grievances there were, I must confesse, and some incongruities in my Civill government (wherein some fay the Crosier, some fay the Diffaffe was too busie) but I little thought (God wot) that those grievances required a redreffe this way. Do'ft thon aske me whither Religion was the cause: God forbid; That innocent and holy Matron had rather go clad in the snowie white robes of meeknesse and longanimity, then in the purple mantle of bloud, her practife hath been to overcome by a paffive fortitude without re-action, and to triumph in the milk-white Ivory Chariot of innocency and patience, not to be hurried away with the fiery wheels of warre, left barmes not leffe armes, as my next neighbour hath it, unleffe in cale of open and impendent danger, of invincible necessity, and visible actuall oppreffion ; and then the Armes the weeth most is the Target to shroud her selfe under, and fence away the blow, she leaves all other weapons to the Alebaron to propagate and expand it felfe. This gentle grave Lady, though the Rubrickes of her Service be in red characters, yet the is no lover of Bloud; the is an improver of Peace, and the fole object of her Devotion is the God of Peace, in whole

whose Highest Name, the name Jehovah, as the Rabbies observe, all the letters are quiescent. That facred Comforter, which inspires her Ambassadours, uses to ascend in forme of a Dove, not in the likenesse of a devouring Vulture, and he that brings him downe so, may be faid to finne against the Holy Ghost; To beat Religion into the braines with a Pole-axe, is to make a Moloch of the Meffias, to offer him victims of humane bloud : Therefore I should traduce and much wrong Religion it I (hould cast this Warre upon her: yet me thinkes I heare this holy distrest Matron lament that she is not also without her grievances; some of her chiefest Governours (for want of moderation) could not be content to walke upon the battlements of the Church, but they must put themselves upon stilts, and thence mount up to the Turrets of civill Policy; fome of her Preachers grew to be meere Parasites, some to the Court, some to the Country; some would have nothing in their mouthes but Prerogative, others nothing but Priviledge; some would give the Crowne all, some nothing at all; some to feed zeale, would famish the understanding a others to feat the understanding, and tickle the outward eare (with Estaies and flourishes of Rhetoricke) would quite starve the soule of her true food, &c.

But the principall thing that I heare that Reverend Lady (that Queene of foules, and key of Heaven) make her moane of, is, that that Seameleffe garment of Unity and Love, which our Saviour left her for a legacie, should be torne and rent into so many Scissures and Selts, by those that would make that Coat which she wore in ber infancy, to ferve ber in ber riper eares. I heare her cry out at the monstrous exorbitant liberty that almost every capricious Mechanique takes to himselfe to shape and forme what Religion he list: for the world is come now to that paffe, That the Taylor and Shoomaker may cut one what Religion they please; The Vinener and Tapffer may broach what Religion they please; The Druggist and Apothecary may mingle her as they please; The Haberdasher may put her upon what block he pleases; The Armorour and Cutter may furbish her as they please; The Dyer may put what colour, the Painter may put what face upon her he please; The Draper and Mercer may measure her as they please; The Weaver may cast her upon what loome he please: The Boat maine and Mariner may bring her to what docke they please; The Barber may trim her as he please; The Gardiner may

lop her as he please; The Blacke mith may forge v. hat Religion be please, and so every Artizan according to his profession and fancie may forme her as he please. Me thinkes I heare that venerable Matron complaine further, how her Pulpits in some places are become Beacons : How in lieu of lights, her Churches up and downe are full of Firebrands; How every caprichio of the braine is term'd tenderneffe of conscience, which well examined is nothing but some frantick fancy, or frenzie rather of some shallow brain'd Sciolift; and whereas others have beene ul'd to runne mad for excesse of knowledge, fome of my children grow mad now a dayes out of too much ignorance. It stands upon record in my story, that when the Norman had taken firme footing within me; he did demolish many Churches and Chappels in New-Forrest, to make it fitter for his pleasure and venery, but amongst other judgements which fell upon this Sacriledge, one was, that same fowle grew wilde; I feare God Almighty is more angry with me now than then, and I am guilty of work crimes ; for not my Fowle, but my Folke and people are growne halfe wild in many places, they would not worry one another fo in that Wolvish belluine manner else, they would not precipitate themselves else into such a mixt mungrell Warre, a Warre that paffeth all under-Banding; They would not cut their owne throats, hang, drowne, and doe themselves away in such a desperate fort, which is now growne fo common, that felfe-murther is fearce accounted any newes; which makes Strangers cry out, that I am all turn'd into a kinde of Great Bedlam; that Barbary is come into the midft of me; that my children are growne fo favage, fo flesh'd in bloud, and become fo inhumane and obdurate, that with the fame tendernesse of fence they can fee a man fall, as a horse, or some other bruit Animal, they have fo loft all reverence to the image of their Creatour, which was used to be more valued in me, than amongst any other Nations.

But I hope my King and great Councell will take a courfe to bring them to their old English temper againe, to cure me of this veries, and preferve me from ruine; for fuch is my desperate case, that as there is more difficulty, so it would be a greater honour for them to prevent my destruction, and pull me out of this plunge, than to adde unto me a whole new Kingdome; for true wisedome hath alwayes

gloried as much in confervation, as in conquest.

The

The Roman, though his ambition of conquering had no horizon, vet he ul'd to triumph more (as multitudes of examples might be produc'd) at the composing of an intestine Warre, than for any new acquelt, or forraine archievement whatfoever; And though he was a great martiall man, and lov'd fighting as well as any other, ver his maxime was , That no Peace could be fo bad , but it was preferrable to the best Warre. It feems the Italian his successor retaines the same Ge. nius to this day, by the late peace (notwithstanding the many know that were in the thing) which he concluded: For although fix absolute Princes were interested in the quarrell, and that they had all just pretences, and were heated and heightned in their defignes, yet rather than they would dilaniate the entrailes of their owne mother (faire Italy) and expose her thereby to be ravish'd by Tramontanes, they met halfe way, and complyed with one another in a gallant kinde of freedome, though every one bore his share in some inconvenience. Oh that my children would be mov'd by this so seasonable example of the Italian, who amongst other of his characters, is faid to be wife à priori, before the blow is given. I desire my gracious Soveraigne to thinke, that it was never held inglorious or derogatory for a King to be guided and steere his course by the compasse of his great Councell, and to make his understanding descend and condescend to their advice: nor was it ever held dishonourable for Subjects to yelld and bow to their King (to be Willowes, not Oakes) and if any millake should happen, to take it upon themselves, rather than any should seflect upon their Soveraigne. And if, in case of difference, he be willing to meet them halfe way, 'twere handsome they went three parts thereof to prevent him. Therefore I conjure them both in the name of the great Deitie of Heaven (who transvolves Kingdomes, and tumbleth downe Kings in his indignation) that they would thinke of some speedy way to stop this iffue of blond, for to deale plainly with them, I fee farre greater reason to conclude this warre, then ever there was to commence it: Let them confider well they are but outward Church Rites and Ceremonies they fight for, as the rigid'il fort of Reformers confesse, the Luberan (the first Reformist) bath many more conformable to the Church of Rome, which he hath continued thefe 120 yeares, yet is he as farre from Rome as the fielt day he left her, and as free from danger of relaple into Popery, as Amfordam ber

her felfe; and must I, unhappy I, be lacerated and torne in pieces thus for shadowes and ceremonies? I know there is a clashing 'twixt Prerogative and Priviledge, but I must put them in minde of the misfortune that befell the flock of theep and the Bell-weather, whereof the first fed in a common, the latter in an inclosure, and thinking to breake into one anothers pasture (as all creatures naturally defire change) and being to passe over a narrow bridge which sever'd them, they met in the middle and justled one another so long, till both fell into the dirch. And now that I have begun, I will warne them by another fable of the Spanish Mule, who having by accident gone out of the great road, and carried her Rider thorow a by path upon the top of a huge steepie rock, stopp'd upon a sudden, and being not able to turne and go backward, by reason of the narrownesse of the path, nor forward, in regard of a huge rockie precipice, the gently put one foot behind the other, and recoyled in that manner, untill the had found the great road againe.

I desire my high Councell to consider, that the royall Prerogative is like the Sea, which, as Navigators observe, what it loseth at one time or in one place, gets alwayes in some other; I desire my deare King to consider, that the Priviledge of Parliament, the Lawes and Liberties of the Subject, is the sirmest support of his Crowne, that his great Councell is the truest glasse wherein He may discerne His peoples love, and His own happinesse; It were wisedome that both did strike sayle in so dangerous a storme, to avoid shipwrack, I am loth to say, what consultations, what plots and machinations are somenting and forging abroad against me, by that time I have enseebled and wasted my selse, and lost the flower of my best children in these wostill broyles. Me thinks I spie the selwite sitting in his cell and laughing in his sleeve at me, and crying out, The Devill part the Fray, for

they doe but execute my defignes.

Oh, I feele a cold qualme come over my heart, that I faint, I can speake no longer; yet I will straine my selfe to breath out this one

invocation, which shall be my conclusion.

Sweet Peace, most benigne and amiable Goddesse, how comes it to passe that thou hast so abandon'd Earth, and taking thy slight to Heaven, as once Astraza did, dost reject the sighs and Sacrifices of poore mortalls? was that staming User of Gods vengeance which appear'd fix and twenty



twenty yeares fince in the Heavens, the Herald that fetch'd thee away? for ever fince poore Europe bath beene harafs'd, and pitifully rent up and downe with Warres, and now I am become the last Scene. Gentle Peace. thou which goest alwayes attended on by plenty and pleasure, Thou which fillest the Husbandmans Barnes, the Grasiers folds, the Tradesmans shop, the Vintners cellars, the Lawyers deske, the Merchants magazines, the Princes treasury, how comes it to passe that thou hast given no thy Throne to Bellona, that all destroying fury? Behold how my plundred Teoman wants Hinds and Horse to plow up my fertile Soyle; she poore labourer who nfeth to mingle the morning dew with his anheled (weat, hakes at his worke for feare of pressing; The Tradesman Buts up his sop, and keepes more Holydaies than willing he would; The Merchant walkes to the Exchange onely to learne newes, not to negotiate. Sweet Peace, thou which wast used to make Princes Courts triumph with Tile and Tournements, and other Gallantries, to make them receive lustre by forraine Ambassadors; to make the Arts and Sciences flourist; to make Cities and Suburbs sine with goodly structures; to make the Country ring with the Hunts mans Horne, and the Shepherds Pipe; how comes is to paffe that bloud-thirfty Discord now usurpes thy place, and flings about her Snakes in every corner? Behold, my Prince his Court is now full of nothing but Buff. Coats, Spanners, and Musket Refts: The Country Ecchoes with nothing but with the found of Drums and Trumpets. Hearke how pitifully my Lions roare; how dejectedly my Roses and Flower de luces hang downe their heads, what dolefull Graines my Harpe gives.

O consider my case, most blusfull Queene, descend, descend agains in thy Ivory Chariot; resume thy Throne, crowne thy Temples wish thy monted Laurell and Olive, barre up Janus gates and make new Halcionian dayes to shine in this Hemisphere; dispell those Clouds which hover 'ewixet my King and his highest Counsell, chase amay all jeasousses and ombrages of mistrust, that my great Law-making Cours be fore'd to turne no more to polemicall Committees, and to a Counsell of Warre (unlesse is be for some forraine Conquest,) but that they may come againe to the old Parliamentary Roade, To the path of their Predecessors, to consult of meanes how to sweep away those Cobwebs that hang in the Courts of Justice, and to make the Lawes runne in their right Channell; to retrench excessive secs, and find remedica for the suture.

future, that the poore Client be not so peel'd by his Lawyer, and made to suffer by such monstrous delayes, that one may goe from one Tropique to the other, and crosse the Equinoctial twenty times, before his sute be done; that they may thinke on a course to restraine Gold and Silver from travelling without licence, with other staple commodities, and to punish those that transport Hides for Calse-Skins; To advance native Commodities and Manusactures, to ballance and improve Trade, and settle it so, that it may stand upon its owne Bottome, and not by any accidental wayes, as of late yeares a glut of Trade was cast upon me by the Warres 'twixt France and the

House of Austria, and others.

That this Trade of mine (my chiefelt finew) be not cast into the hands of Aliens, who eate me out in many places in my owne commodities; That it be prevented hereafter, that one be not permitted to ingroffe and ingulph all, but that my Trade and Wealth may by some wholesome policy be difful'd up and down my Cities in a more equall distribution. That they may advise of a way to relieve the Orphan, who suffers more for his minority in me, than any where else; That the poore Insolvent Subject be not so buried alive, and made to rot in Prison, notwithstanding his apparent disability, whereas were he abroad he might be usefull to the Common-wealth some way or other, and come happly afterwards to an ability to pay. To regulate the businesse of drain'd lands; which well manag'd, would tend very much both to enlarge and enrich my Quarters. To secure the Dominion of my Seas, the fairest Flower of my Crowne, which is now almost quite lost. To preserve my Woods, whereof, if this course hold, there will hardly be found in some places enough to make a Tooth-pick. To fettle the revenues, and supply the wants of my Crowne; for the wants of the Crowne, and the Grievances of the Subject have beene alwayes used to goe hand in hand in my Parliaments. And now, that my neighbour Princes (specially France and Spaine) have of late yeares enhanc'd the revenue royall, at least to the third part more than it was, it was a disparagement to me, that my King should not beare up in Equall proportion, and point of Greatneffe this way, confidering that he bath more of the Royall Stem to maintaine, than any of his Progenitors ever had. Lastly, that they may settle a way to regulate all exorbitant fancies of novelitis, in the exercise

exercise of holy Religion: Where there is no obediences, subordination, and restrictive Lawes to curb the changeable humours and extravagancies of men, there can be no Peace or Piery: if the fire be not kept within the tunnell of the Chimney, and that some be appointed to sweep downe the Soot (which may be done otherwise than by shooting up of Muskets) the whole House will be in danger of bur-

ning.

Oh me. I feele the pangs of death affaile me, let some good body goe toll the bell; And as one of my Kings, the night before he was flaine in New-forrest, for the expiation of his fathers Sacriledge, did dreame that a cold winde did paffe through his bowels; fo methinks. I feele a bleak cold Northerne blast blowing upon me, which I feare will make an end of me: It is a miracle if I scape, 'tis onely the high hand of Providence can preserve me. If I and my Monarchy miscarry, I defire that my Epitaph may be written (in regard I know him to have beene a long time not onely sensible, but a sharer with me in point of suffering) by my dearely beloved Childe

Fames Howell.

7

To

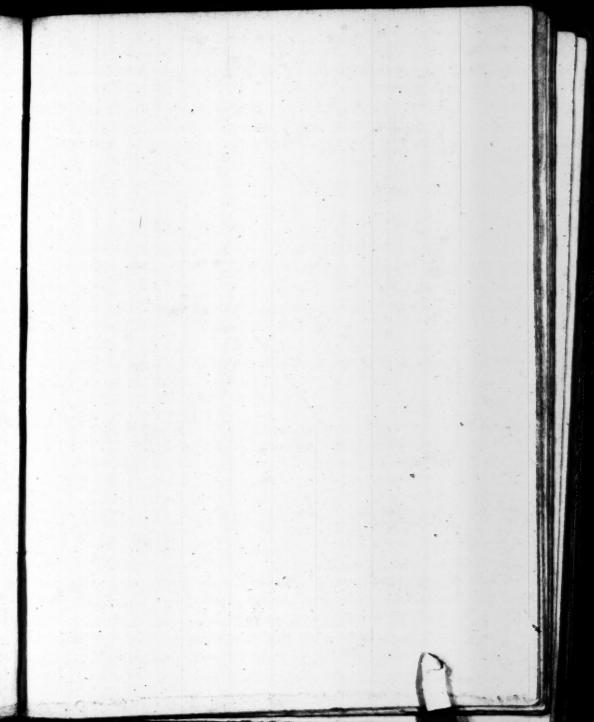


To the discerning Reader.

E that with a well-weigh'd judgement observeth the passions of this Discourse, must needs conclude, that the Author (besides his owne hard condition) hath a deepe sense of the common calamities of this Country in generall, which makes him breake out into such pathetique expressions. And because he might doe it with more freedome; and lesse presumption, he makes England her selfe to breath out his disordered passions. We know a Mother hath a prerogative by nature to speake home unto her children, and sometimes in a chiding way (though with teares in her eyes) to give them advice: The same doth England in this Discourse, but with all the indulgence and indifferency that may be to both parties. Therefore the Author humbly hopes, that no exception, much lesse any offence, will be taken at Her complaints, or Counsell.

J. H.

FINIS.





Pertect Passages King

Each Dayes Proceedings PARLIAMENT:

From Wednesday Novemb. 20. to Wednesday Novemb. 27. 1644.

An overthrow given by the Garrison of Lyme in storming Axmister, where Col. Sir Richard Chulmley was mortally mounded, his Lieve. Colonell beaten into the Church, his Major, 2. Captains, and 20.other Officers and Souldiers flaine, 4 peeces of Ordnence taken, 50 gentlemen and others of note retaken, 30. Commanders and Souldiers taken in the town, 100, and odd in the Church, with all their ammunition, bag and baggage. A defeat given the Enemy by Capt. Stone at Shifnall in Cheshire, with the particulars thereo. The Propositions for peace delivered to the King at the L. Seymers bonfe at Marthirough. The proceedings of the Lords upon the Ordinance for putting the Archbifbop of Canterbuty to death. The discovery of a notorious plus for betraying of Duncanon Fort to the Earl of Caftlehaven, and how prevented.





Rom the Enemies Quarters in their feverall flations there comes daily intelligence of their unreasonable cruekies and hard dealings towards all they over-power, sparing neither friend nor foe. The Lady William fon (Sir Francis Williamsons Lady) who hath beene so, good a friend to them at Oxford, and brought her husband into fo much trouble for their fakes, and hath ber felfe spoken and done so much for them , yet in their owne Quarters at Oxford the

Cavaliers (her own boyes) were so unworthy as to seize upon her jewels, money, and fuch other things as the was removing with, convenient for a journey: yea took away her very wearing cloaths, and plundered her

NOVEM B. 200 & ST. 1644.

to those of her very back; which was great cruelty to so good a friend

as the hath been to them. This was done but last week.

Thus they deal with their friends also in other places; particularly at Bristoll, where they rob'd their own Carrier after he had ventured his life into our Quarters to relieve them (but a formight fince) and took all from him that was of any value, part of which belonged to divers malignant Shop-keepers in Bristoll, and some were the Carriers owne, but

by plunder the Cavaliers made all theirs.

And at Newbury, the Cavaliers swore, as soone as they entred the town, that they would find fomthing worth taking, which they made good; for they went to the Major of the towne, and pulled him out of his house, and carried away all that was of any worth in it, and abused his whole family most shamefully: from thence they went to eight or nine more of the chiefe in the towne, pulled them out of their houses. abused their wives, children, and servants, carried away great plunder, and the Gentlemen themselves prisoners to Dennington Castle.

THUR & DAY. Novemb. 21.

This day there came intelligence, that Ashly de la zouch was close befieged, and that our Forces had fent them a Summons, and had received a very croffe answer, but the Derby, Leicester and Nottingham Forces are all before it, the whole Country thereabouts being for the most part ready to assist them to their power, so sensible they are of the mifery they have fustaind by them.

This day it was likewise certified from the North, that the Scots according to an Order from the Committee, have fent a party of Horse towards the L Fairfax, to joyn with him in scowning the County of York of the Cavaliers, it is believed their defigne is to joyne in the lea-

guer before Scarborough.

Concerning the 200. Horse and Prisoners taken at Newark, by Colanell Roffiter, as also 80 taken at Taunton, besides some other victories

already related, I shall passe them by.

From the leaguer at Basing we had intelligence, that the enemy had a partie fallied out under the command of Capt. Cuffaud, who stealing away in the night, came into some grounds, and by-houses about 3. or 4. miles from the Garrison, and came in again with some provisions: some ether particulars I thought to have related, but that their condition is

now

NONIE W B. 21, & 22. 1644.

now altered, because of the Kings Forces relieving them with their great Body, yet however (though some may think that our Forces lying there so long as they have been hath been to no purpose, yet the Country thereabouts can with ale that they enjoyed much good by their being there, because they prevented them from increasing their party, and also from that robbing and plundering of the Country which they would have exercised, had they not been prevented by our leaguer.

This day there came intelligence from our Armies, which certific that our head-quarters are at Reading, the E. of Manchesters Horse between Winsore and Reading, and Sir William Wallers Horse at Farnham, and that my Lord Generalls Foot are extreamly vext that they cannot have another bout with the Cornish before they go: For intelligence is brought to our Army, that P. Maurice is made Generall for the West, and Marquesse Harser's Lievtenant-Generall, who are speedily to go into the West: and there are severall Marshalls appointed, notorious Papists, and Projectors, for every County, to press and bring in souldiers, so that those Countries are likely to suffer exceedingly this winter, and this is it which my Lord Generalls Foot are so troubled at, that the Cornish are to returne, before they can have another bout with them, and they for their part were very willing to have fallen on at Dennington, if all had been agreed.

FRIDAY. Nevemb. 22.

Newbery, but left it very bare (it may be you will heare of a Petition

from them within few dayes) and are gone towards Wantage.

We heard great malignant newes of 7000. of P. Ruperis Horse, the E. of Northamptons, and Hoptons, to be advanced into Sussex, and to beat a drum, and to face Farnham, and to begin to Garrison: all which, severall Commanders of note (that are come from our Armies) tell us, they heare of no such thing, but rather 5. or 600. which it may be scout out from the Kings Forces in a bravado, and returne back as specdily as they can, this may be: but by many juditious men of those parts, who give good reason for it, it is believed that there is no great feare of their doing us so much harme in the associated Counties, as was supposed.

This day out of Cheshire we received Letters which certifie, that in-F 2 telligence NOVIMB. 22, & 2: 1644.

selligence being brought to Captain Stone (the Governour of Ecclefial) Castle under Sir William Brereton) that a party of the Cavaliers from Linshell, Tong-Castle, and Petsall, intended to be at Shifnall Faire, Captain Stone with 42 horse (all that were there tody for the present) marched from Eccleshall Castle, and faced the Enemy at Petfall, and their other Garrison at Toung-Castle, and (it is probable) gave them an Alarm at both places: for he was constrained to passe betweene those two Garrilons; and after that he marched againe neere the Enemies Garrison at Linshell, all which lay in his way, and no enemy appeared or ventured to fallie out; so he marched along to Shifnall, and upon inquiry heard that 60.01 70, of the Cavaliers were in the Faire that came from the Ga-Filons aforefaid: whereupon Captain Stone marched into the towne, and gave them an Alarme: the Cavalrie began to horse, and the Foot to run. and all to labour to cscape: but our men bestirred themselves gallantly. Lievtenant Revell a no. spitters, Papift was one; and p. Gentlemen of quality; besides some horse, de being put to flight) all which Captain Stone carried with him to

Beetlon Castle, and that our Forces are within Pistollessittes Encinies Works.

Sir John Meldrum is at Manchester, Sir William Brereton at Namptwich; we expect to he we newes shortly from Chester and Lathamho se, and other places thereabours. These active men-cannot indure to lie still long.

SATURDAY. Novemb. 23.

This day the Ordinance for the putting of the Archbishop to death for Treason was read in the House of Lords, and without doubt it will not stick long, yet we must expect a legal debate, and just proceedings,

and when it is well examined, then followes judgement.

This day one web, a Cavalier Minister, was brought before the House of Lords, for taking upon him to preach to the Seperation privately, and there teaching such strong Doctrine, as that the soule is not immortall, and indeed such blasphemies, as are not sit to be published, otherwise I should have given you the copie of his Articles, in which his Doctrine is included, and the said Web, being examined, and found to teach such things,

things, was committed to Custody: and to be further examined by the Divines of the Assembly.

This day there came Letters from Ireland, which certifie of a grea deliverance which it pleased God to shew in the preserving of Duncan

on Fort, which was to have been betrayed: the relation is thus,

That one Mannering, a Lievtenant, an Englishman, of the Fort of Duncanon in Ireland, had some correspondencie privately with the Rebells and it feemes had ordered to betray the Fort, to the Earle of Caftlehaven, who was to come with a great partie on a fer time between them agreed upon, and that then the faid Lievtenant Mannering should deliver it up to him: And accordingly the E of Castlebaven, the chiefe Generall there, came with the Rebells, and Cavaliers one amongst another, fuch as his Army confilts of and at the fame time the forefaid Lievtenant Mannering was ready with 7. or 8. more that was privy to the builnesse, and some other who knew nothing of it, and Lievtenant Mannering had stopped the thuch-holes of the Ordnance with cow-dung: And when the E. of Caftlehaven was marched within about 2. or 3. miles of Duncanon, he made a speech to his fouldiers, bidding them not to feare to fall on, for there were fuch friends within, as would upon very calie termes deliver it up to them if they followed it close, and flewed them what a great advantage it would be to them : but therein the wonderfull providence of God was seene, for hereupon lipt out of his Army a a native Irish man (but I believe a Protestant) and comes to Dunganon Fort, and cryed out, Arme, Arme, you are betrayed, you are betrayed, which gave them a very sudden Alarme, the businesse he related to the Officers and the Souldiers frengthened themselves, preparing to oppose he enemy, but in the meane time, the trayterous Lievtenant that should have betrayed the Fort, with the rest of his confederates, let themselves down from the Works, and made escape away, who gave notice to the. Rebells, that they were disappointed, and therelipon they retreated back

From Cheshire we had also further satelligence, that newes was brought to our Forces at Worhall, by some that can't lately out of Chester, that the Cavallers doe much dillike their new Major, Alderman Walley, that was chosen by the towne, that the souldiers doe sabour to have him put out, and Alderman Gamball (an apostate Member of the

House.

House of Commons) put in, which hath caused some divisions in the

townc.

Also from our Armies we heard, that 1100.0f the Kings Horse wait at Basing for P. Ruperts coming to lead them into Sussex; but our Horse and Dragoones are in a good posture at Farnham! besides, for other reafons it is believed that we need not much to feare that; but in the meane time those parts suffer by so great an Army lying so heavy upon them.

The businesse for directory Worship in the Church being but onely debated of this day, I shall passe it by untill Munday, when they ap-

pointed further to debate thereon.

This day we had intelligence that Colonell Sir Richard Chulmley with about 2.01 300. Foot was come to Axmister, about 4. miles from Lyme to fortifie, and that he had brought thither 4. pieces of Ordnance, and good flore of powder and match, and other provisions, and began to fortifie: and that further, he had plundered the towne, and all the adjacent parts, and taken about 50. honest men prisoners from their owne houses, and brought them into Axmister, and used them tray bardly there; and that our Forces from Lyme had brought newes hereof to the Governour of Lyme; whereupon a Councell of was presently called in Lyme to take care for their owne fecurity: and by the faid Councell of Warre it was agreed, that a party should be fent out against them, and fall upon them in their Quarters, lest by being let alone to garrison there, it should prove of ill consequence to us; which without delay was speedily put in action: the proceedings whereof you shall have in due place, as it comes to the House. MUNDAY. Novembo 25.

This day the House of Peeres had the Ordinance (concerning the putting of the Archbishop to death) againe read in their House, and after some debate thereon, it was referred to a Committee; and is sudden-

ly to be put to the Vote.

This day it was certified (not by Letters from thence, it being not a usuall custome in this manner to fend intelligence, but by some of the Countrey people from the adjacent places) that the Propositions were two days fince brought to the King (by the Commissioners) to the Lord Seimers house at Marlborough; how they are received, and what answer is given to them, we must be a little patient, and we shall see what God will

will worke? there are honest men with the King, and who knowes what God may work by them? Let us but trust in God, and he will perfect all things, to his own glory, and the good of his Church and people.

This day the reports of Sir VVilliam VValler and L. Generall Crommel were heard in the House of Commons, and tooke up almost all the day till two of the clock, concerning the businesse at Dennington, to give account of our Armies not opposing the King when they were at Newbury; and there was a Speech made to the purpose by a worthy Gentleman: and after some debate thereon, the businesse was referred to the Committee formerly appointed for the Resormation of the Army.

This day there came Letters from the West, which tertifie, that the Governour of Lime drew out a partie of Horse and Foot from thence, to march against Sir Richard Chulmley I Sir Hugh Chulmleyes brother that married the LiPawlets daughter, of whom you read in a former passage) that then was come to Axmister; and drawing out their Forces from Lyme, they marched forward upon their intended deligne with fuch ex-Pedition, that they were fearce gone two houses out of Lyme before they save them an alarme in Axmifter where the Enemy prepared to op-Pose them, they being about 2 or 300, in Axmister, but had not intrenched themselves, which made our men to fall on with great valour and cheerfulnesse, and indeed (to speake truck) Six Richard Chulmley fought very gallandy, but our men perceiving the enemy fo lacke in their fecond and third charge, and that they began to retreat, our men cryed fallon, fall on, and played upon them very thick, marched within halfe Pistoll shor, and plaid a little at that distance, and after a short space of time (for the fight lasted nor long) the enemy retreated further into the towner our men followed, and tought like Lions, marched up within fword point, killed and wounded many, the enemy fill retreating, one men still followed on to the very Canon-mouths, beat them from their Artillery, and took foure peeces of Ordnance, and divers barrells of powder, besides match and 100, and odd Armes, killed Sir Richard Chulmleys Serjeant-Major, Captaine WValker and another Captaine, be-fides some other Officers, and 20. common souldiers, wounded Sir Richard Chulmley himselfe fo forcly, that it is thought that he cannot escape; besides many more wounded, and beat the Lievtenant Colonell, and the reft

Nov B M B. 25. 1644. rest of them into the Church-yard: where the Church being open they all fled into the Church (many of them were wounded), without any Artillery, and forthe without Armes, and locked the Church-doore to them. Our Forces still went on, pursuing, and blocked them up there in the Church, where they have neither victualls, nor any confiderable provisions of reliefe: fo that they also are surprised, as it must needs of consequence follow, though for the present, they had not delivered up the Church before the messenger came from thence, it is believed that there are above 200, in the Church, To that in all it doth amount to a gallant piece of fervice. And (befides all this) the Lyme-men referred all the prisoners which they had taken, about 50, Gentlemen, and other honest men, that dwell about those parts, for they had ranged out as far as Membury, Chard, Crookhorne, Bemister, and taken away what they pleased, besides those honest men they had brought in prisoners, all which by the valiant men of Lyme was thus gallantly regained.

Lyme is a Port-towne at the farthest end of Dorsetshire, and Axmister is in a point of Devonshire at the hither end of that County, about foure miles up in the Countrey, and from Lyme, which is the nearest place to the Sca, from Axmister, where the enemy lay, being prevented from this designe, they have lost a great advantage, which (had not the Lyme-men taken care in time) they might have gained, by which we

may fee how wonderfully God hath bleft that poore towner

There are some which report that Letters are come out of the North which certifie that Knaresborough is upon surrender; but because the Post from York is not yet come with Letters to the Parliament, I shall leave that to those Letters which will no doubt resolve us to morrow at the furthest.

nesse of the Army before spoken of, concerning Dennington Castle, took up so much time, that it could not this day be debated on.

The E. of Manchester came this afternoone to London.

Printed for R. Auftin. 1644.

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Namb. 79.



(727) Letters from the E. of Danbigh, concerning presenting the Propositions of Peace to His Majely at Oxford on the Lords day laft. The carriage of Pr. Rupers and Pr. Man. rice who were present at the delivery of them An Ordinance of Parliament for exempting the inhabitants of New-England from payment of customes for goods either imported, or exported. The now state and condition of Oxford fully related, Letters to be fent into she severall Counties of the Kingdome frems the Parliament, concerning raising of monies for Ireland. A proveft Marfhall made by His Majesty in every Wopentake in the Weft.

K PP

Mercurius Civicus.
LONDONS
INTELLIGENCER

Truth impartially related from thence to the whole Kingdome, to prevent mif-information.

From Thursday Novemb 2. to Thursday Novemb. 28. 1644.



HE first intelligence of concernment that I received fince my last was from Oxford, concerning the now state and condition of sfraires there, which in regard it may somewhat conduce to the advancement of the publick service I shall in the first place more amply communicate. The University is now uni-

verfally contaminated with viceousnesse and villany ; Is now Kkkk

Sun Tul

(728)

rather Arabia then Athens, and the City must unavoidably pareicipate with it both in its fins and fufferings. Sir Aribur Afton Gover. nour thereof who (as you heard formerly) burft his Thigh with a fall now lies desperately languishing, and his Thigh dayly perithen and rots away, and Sir Jacob Afbley who now lies at Alderman Goads fons is likely to supply his place, who being of a sterne and severe disposition it is likely will as much abuse the Townesmen as Sir Arthur did heretofore, using them more, like dogs then Christiane though hee had 300 l. per weeke allowed for his Governours place. For provisions there they doe now grow dearer then formerly; that that was wont to bee fold at 3 t. per bulhell is now rifen to 5 s. Beefe that ufed to be 2 d.per ftone is now 4 per ftone, Beare that nfed to be fold at a penny a quart is now at 2 d. Their Hay and Oates grow fcar t, and their wood (much of which was burnt in the late fire) begins to grow very scarce. Litchfield the Malignent Printer had not only his house but all his Letters, Presse and Implements burn'd. Their dies fill abont 20 a wecke of the Plague, Mr. Whitfer the Baker is imprisoned for petitioning to have a Major to be chofen out of the Townelmen to fave the charge of 201. a weeke which they now pay for one.

There is a great Earle does some charitable deeds in Oxford for he keeps the Lady Maples at Alderman Coggins for pitty sike because the cannot keepe her selfe, besides all his other Mistrifes. Masse is now more plentised in Oxford (especially in private houses) then preaching, the Bishop of Amagh and Doctor Hobs hold up preaching there, which if they were gone would very seldome bee

uled.

Upon the E. of Northamptons reliefe of Banbury Castle the Cavaliers brought in about 60 of our men prisoners which are now most basely and cruelly used in Oxford, and almost ready to starve.

It is known in Oxford that The. Smith a Brewer who was the only man to make the Townelmen of Oxford doe duty, has now had so much of the Cavaliers that he would willingly come off with the losse of two if not three thousand pounds: Almost three parts of the chiefe Townesmen of Oxford are either dead or gone, and one part of the City is made up of Londoners which take all Trade from the Townesmen, whereby such a deepe impression is made in the Townesmen.

(729)

Townssmens hearts. That their Tam Bould be taken away that they could wish these Londoners to have their places so they could get themselves quite freed. Since the great bonesire was there (where besides many other houses ten Brewhouses, and ten Bakehouses were consumed) Taxes the Mercer the great bonesire maker has not bin so hasty as he was heretofore to make bonesiers; he has been repayd to the full: for In quo peccaverat in eo punitur.

When His Majesty came into Oxford after the fight neere Newbery there was neither ringing of Bells nor Bonefires in Oxford (as was usuallall before) but her was intertained with a fad condoling of their desperate condition, and when the Commanders came, before him which were (Pr. Rupert and Pr. Maurice) no man with them could tell where the King was who came in afterwards with ten men. That very nights delefull appearance is enough to satisfy the world they lost the day, however Aulican last weeke conjures up a tedious

narration of that bufineffe in forme of a fucceffe.

The wife of one Penyalt the younger sometimes Clerke or Singingman of Windsor castle, and daughter to one Pudivant of Huttercomb neere Nettlebed is the onely woman to give information to the Lords at Oxford, she carries Letters constantly of information of all the businesses from London, and againe brings Letters from Oxford hither, and to some other parts. Matthew Penialt her husband is the onely deputy plunderer of Oxford, This businesse of Nettlebed may be better looke into. Also Mistris Gny a Prostors wise, now at Oxford, is another great informer of news from Londor. This Mistris Gny and Penyals wise be chiefe consederates, and have passes to goe every way.

If the forecited intimations doe not procure their defired iffue, expect flortly at the teturne of our lame Post to have an exact particular of shose that have and doe give information to the Lords and others at Oxferd. Also you shall have a note of such London-malignants as keep shop there; and how, and from whom, and by what way they receive all their wate. You shall also have such Stationers names as send thither for Aulicus. You shall also have an account what malignants in London do send intelligence thither and receive the like back

from thence.

Nor the execution of Hugh Macmahun Esquire, at Tiburne on Friday Nov. 22. it has been already mentioned by others. At his com-Kkkk 2 ming and sencel-sne se, and to that their Religion leads them.

For the title of the Armies, which I know is most defired: The Kinge forces are not yet got into Suffex as was reported by the malignants the beginning of this weeke, the Counties are making confide. rible preparations for their refistance. The unconquered Countrof Kent are fetting forth 2000 men to be ready in case the enemy should make any incursion into Suffex or Surrey. Tuesday Nov. 26. we had intelligence that 4000 of the Kings forces (as was faid) under the command of Colonel Bennet were quartered about Odism four miles from Farnham, whereof a part of Sir Wil. Wallers forces (being then there) having intelligence, a party were drawne forth to discover the enemy, who marched to a Towne called Crudall two miles off, came to the enemies ourguards fixed upon them, and made them retreat. which occasioned an alarm to the whole party, whereupon our men (notbeing a confiderable body) retired backe, fince which we heare of no further action thereabouts. For the reft of our armies, we had then intelligence they were quirtered thus: The Lord Generals foor at Reading, the London brigade under Sir James Harrington at Hehley, Maj ir generall Brown (for whole affiftance we then heard fome home were come from Northampton) at Abington, the E. of Manchellers forces at Maidenhead, but he himselfe come to Town on munday laft. Also that severall parties of my Lord Generals borse were drawns neere the City, fome at Acton, Harrow, Weeld, and other Townes adjacent.

The Kings forces were (as we then heard) about Baling, Odium, Blewbery, Newbery, and Marlborough, many of which places, especially

cially Basing Boke they had most miserably plundered. The West is like to suffer much by the late action of improvidence and improvidence of our forces at Denington, whereof (according to order) on menday last Col. Cromwell and Sir W. Waller made a large narration to the house, which gave great satisfaction; I shall leave the particulars till the businesse be fully examined, in the mean time I doubt not but those who were explained against before this Narration as the causers of that miscarriage will be rendred the most free therefrom & to have tendred the most zealous & pursuing arguments for the giving the enemy battell. Amongst which such as these were not omitted.

1. That if this opportunity were pursued, and that Army of His Majestys dissipated. He would be made uncapable of getting a

recruit this whole Winter.

2. Thereby (this being His Majesties grand Army) it would much cloud His reputation in forraigne parts, and so binder his expetted supplies from them, in regard none would have adventured to send over men unlesse they might have a considerable body neere to joyn with them.

3. That the Parliaments forces were now much heartned by their late successe at Newberg, and the enemies spirits as much cast

down which would be a great advantage to our fide.

Out of Cheshire it is advertised. That Sir Wil. Brereten is yet at Numptwich, he hath sent a considerable party of his forces to blocke up Beeston castle, a strong hold of the enemies upon the edge of that County, which was about a yeere since betrayed to the enemy by Captaine Steele Governour thereof. Vpon the then gaining of this Castle the Lord Dighy wrote in some of his Letters which were intercepted going beyond Sea. That his Majesty had taken one of the strengest and most considerable places in England, which had the command of source Counties. Our forces are as we heare got within Pistoll shot of it, and although in regard of the strength thereofit will not be necessary to adventure the storming of it, yet it is hoped they will enforce the enemy to surrender it, whereof we have intelligence they are not extraordinarily provided.

For the good successe of the Garrison of Lyme against the enemy at Axmister, the particulers thereof, were certifyed thus: The Ene-

my came with an intent to fortifie that Towns thereby to streighten the quarters of Lyme, for the prevention whereof our forces marched out to I upon the enemy as they stood in a posture of defence; and alshough they were entertained very resolutely; in the end they put them to the rout, kild Major Walker, a Captaines and, a Lieutenants more, Sir Richard Chalmely son in Law to the Lord Pawlet, brother to the Apostate Sir Hugh of Scarborough, who commanded that parry was mortally wounded and as we since heare is certainly dead. The Lyme forces tooke source peeces of Ordinance, divers Barrels of Powder besides Match, and an hundered and odde Armes, many prisoners, and drove the rest being about 200, whereof Sir Richards Leutenant Colonell was chiefe into the Church, which was not taken when the messenger came away. They also rescued many Gentles men and others which the enemies socces had taken from Membery, Chard, Crookhorne, Bemisser and other places.

From our forces in Taunton Deane Caffle we heare that they are in a great fraight, and bils were put up in divers Churches to pray

for them on Wednesday last.

O Tuesday last November 26. Letters were read in the house of Peeres from the Earle of Denby, dated at Oxford November 24 whereby hee certifies, That on Saturday last hee with the rest of the Commissioners who went out of London with the Propositions for Peace came to Oxford, whether His Majesty was not then come but came on the next day, who when he heard of the Earle of Denbighs being there sent for him, and asked him whether hee and the rest had any Commission from the Parliament to Treate? to which the Earle answered he had none but came to present the Propositions to His Majesty, which His Majesty received and promised to returne a speedy answer ; For that he and the rest now only attended His Majestis answer upon the receipt whereof they would speedily returne to London.

The same day both houses of Parliament passed an Ordinance to this essect: That whereas she Inhabitants of new England were for the most pare natives of this Kingdome, and were generally well-affected to the Parliament. That therefore, and for the incouragement of that Plantation, and for the advancement of the Gospell there, which now began to breake forth in much light and lustre, They ordered; That from hence forth the Inhabitants thereof shall

beare

have free liberty to Trade and Troffique from theme hither cieher by way of importation, or exportation without payment of any Cuflomes whatfoever, and that a Copy of that ordinance under the Clarke of the Parliaments hand thall be a fufficient warrant and fecurity for any of them to transport or import the commodities as shall be usefull for that Plantation.

Also both houses of Parliament taking the affaires of Treland into their serious consideration the same day, Ordered, That Letters be fent in the name of both houses of Parliament, into the severall Counties of England and Wales, declaring that whereas they had already taken order for the fending over some supplies for the present supply and reliefe of the Protestant forces in Ireland, whereby they might be inabled to withstand the Popish Rebells by monies which they had raised upon the credit of a late. Ordinance of Parliament for raising fourescore thousand pounds for Ireland by a weekely affellement to continue for the space of 12 Months from the first of September last. That therfore in regard three Moneths were already past fince the date of the faid Ordinance, the Gentlemen in the faid Ordinance nominated for the Collections and gathering of the said money in all the faid places would use their utmost indeavours for the speedy getting in of to much monies as is payable by the faid Ordinance the first fix moneths, that so the Brittish Army in Ireland might bee further supplyed and upheld against the common enemy there, the fafty of this Kingdome fo much depending upon their good fuccesse and prosperity.

The Parliament then also palled two other Orders: one for the payment of 2000 1. to Sir William Wallers Army. and the other for the payment of 40 l. to the forces which lately went out of Middlefex to Windfor Caftle: .

On Wednesday Nov. 27 being the Fast day we had little news, the collections that day in feverall Churches about London was for maimed Souldiers, the moneys collected we doubt not but will be faithfully distributed to them, onely it is wished, that as they have ventured their lives for religion and liberty, so they might not be debarred of the liberty of the Ordinance, but that some Ministers might be appointed to be with them in all placer. We heare that some regiments of the Scots horse are come on this side Yorke, the Parliament have designed Nottingham for their generall rendezy uz. We have not as yet any certain intelligence that Sandall caste is taken.

Col. Rosete- is come up out of Lincolnshire to give in evidence against a grand delinquent, who is shortly to be tried by the Caure marriall. The Garrison at Grantham is almost finished, they on the other side of Trent in Daby and Nottinghamshire draw necesto Newarke to streighten them of provisions on that side. The Newarkers dare not adventure out since the late surprisals of 150 of their horse and 80 prisoners by Major Harison. The Leicettershire and Darbishire forces have in a manner blockt up Ashby de la z uch, and hope shortly to doe the like to Litchsield.

The directory for publique worthip is now almost fin shed by the Parliament. The Minister is not tied to any fer forme of words either before Sermon, at the Sacrament, Baprisme or Burials, I shall not give you further account of the particulars till it be published by the house.

We heare further from Oxford, That Pr. Rupert and Pr. Maurico flood by His Majisty when the Propositions were delivered to him at Oxford on the Lords day last, they are reposed to have smiled; which if so, the old proverb, let them laugh that wio, may be applied to them; had they shewed their valour in their own Country against the common enemy they might have had some cause of exastation, whereas now they may more justly sadly lament the miseries of this Kingdom which have bin much augmented by their meanes, though England has deserved much better at their hands. Out of the West is is advertised that his Majesty hath appointed a Provost Marshall to be settled in every Wopentake there, and that none whatsoever shall passe without a Ticket, and this examination, but what is the partiticular occasion thereof is not known.

FINIS.

On Snow-hill neere the Conduit. And I.W. Jin the Old-baily, 1644.

THE

PARLIA MENT

Communicating His Intelligence

TOTHE

KINGDOME.

From Thursday the 22. of Novem. to Thursday the 28 of Novem. 1644

Thursday the 28. of November.

Ur Horse Commanders in chief came to London; in France we know the Armies are taking up Winter-quarters, when the Grand-Officers come to Paris. As for Bazing-house not being kept from Releef, and our leaving Newbury, they arise from the same Cause, Want of provisions for Horse and men: We hope this War will never held untill we have learned to furnish Armies in wasted Country's: As for our last eight weeks good Service West-ward, we shall not say a word of it, it having been toucht as it was performed weekly, we leave the rest to the Chronologers; onely we will make bold to remember, what with so sad and bleeding a spirit hath been related from eye winneffest concerning the poor Country of Betks, and in particular of the Town of Newbury! (to passe by those active men, as the Major, and others of Bbb

that Town, since made prisoners by them in Dunnington-castle) the whole County is in a very miserable condition, hardly a Sheep, Hen, Hog, Oats, May, Wheat, or any other thing for man or beast to feed upon: we do not think sit to set down all that the Authour said, onely this one passionate expression; What! Eat up all, and then leave us to the enemy; The God of heaven have mercy upon us: but no farther of Barkshire, unlesse to tell you that Newbury on one side, Wallingford on the other, and Oxford on the other, blocks up, and is like to starve the Town of Abington, and puts the Major Generall of that Gartison into a sea of troubles.

This day we had a Directory presented from the Assembly, as to the way or method of Worship: It directs first, what we must do before we come to the Church, not put off our preparation to the new: Then what when we enter; not bow to this, then that Image, or a cringe to the East or Altar, and kneel to our Ladies Picture: then when we are in our Pews or Seats, we must read, and we doubt, talk one with another, of that which is good: then when the Minister comes in, he must oray, read, expound, sing, and preach: then for the Sacraments, as that no obstinate sinner is to be admitted, every one is to be examined of the Ministers and Elders, of his knowledge in Christ: and for that of Baptisme, the father is to present the childe: we give you but a few touches of so excellent a Piece.

This day we had a Petition delivered in the behalf of the Protestants in Dublin, the Rebells having all provisions in their hands: This is strange; What, will not the Royall-party do so much favour as to afford the Protestants a little bread? Sure that Town is not held for King and Parliament, and for the Rebells.

A Report was made by the Committee of both Kingdoms, concerning the Countie of Leicester, we live in hope to see that, and other Counties agreed, that they may be more helpfull against the energy, which would be good News indeed.

the y Friday the 22 of November. 19 11 worth

We had a very fair piece of Service out of Lincolnshire, alone by Colonell Roffiter, and Colonell Fleetwoods Regiments of Flories They agreed to fill upon the enemies Quarters within a mile of Newark, performed it bravely; took an hundred and twenty Horse, eighty five Prisoners, a Major, two Captains; two Lieutenants, a Priest of the last Edition, good Store of Arms; the Horse and Arms were to be improved for the publice, as the former were; so that if there coine not a nimble Royall-parsy, and great,

great, of Horse, they will be able to awe Belovis, and bring Newark to a morsell of bread: when we took these Horse (which we had almost forgot to tell you) they in Newark sent good store of Curses, brought by a Party of ours, but durst not venture a Sallie to redeem them: Observe, Reader, what our little Parties do for us.

We told you some few weeks since how sad it was like to be with the Westside of Northamptonshire, by that unhappy losse before Banbury Castle, the enemy comming within

a few miles of Northampton to plunder.

This day the Commons had the directory in confideration, and went on unanimously, untill they came to the particular, who should Judge of the streets of these that are to be admitted to the Lords Supper, and there they sick this the tender poynt both who must Judge men sit; and what is a streets; for men may be partiall, and it may fall out that civil courtes may make an unsit man sit, and the contrary may make a sit man Judge unsit, and besides, if every one be injoyed, forst, or taken in, there is a ground again laid for the like vent or seperation as formerly: For in the Bishops dayes that was the great Odium, that deboyst men were not only admitted, yea forst, but such, who though not guilty of grosse sins, yet were enemies to the power of gudlinesses.

We this day had not heard from the Lords, and Gentle-

men that went with the propositions. I add sand and a W.

This day upon debate in the House of Commons, it was refolved that an accompt should be given of the late proceedings in Barkshire by our armyes, if we may yet call them so,
so heavy and miserable hath been their duty, as is not to be
exprest, and if God had seen it good it might have been as
much to the prejudice of the enemy.

This day Macmahun was executed at Tyborn, he was urged to confesse, but had not that work to do at the Gallows, he had confest to the Priest, that will never tell we may be sure.

Bbbb2

A Peti-

A Petition was presented to the Commons from the County of Northampton, and was thankfully accepted, it makes the like requests that other Counties do.

Saturday the 23. of November.

There wasmuch debate about the same busines, some were for having things opened, others against it, and indeed its a businesse of great concernment, the people in all parts are exceeding discontented, and say they expected the hands and estates as far as Exeter, should have been redeemed out of the hands of the enemy, and if not the whole West conquered, and the winters come, monyes spent, Countries wasted; and not a foot of ground got: yea our souldiers returned to their old quarters, where they so excellent well behave themselves, as is not to be expect: Besides, a businesse is fit to be opened, anatomized, when a remedy is at hand, but that shard to find, some will think this best, others that, but hardly an agreement.

This day we heard that the Royall party were in Hampthire fortifing feverall places, and that it was beleived that done, they would advance, let them take heed they come not to Brainford again, for if they do, let them never think to

efcape.

We here that the Castles in the North are straitned, it may please God we may have so well cleared the North, and facilitated the businesse of Newark, that we shall be able to come with our severall powers to the West at spring, which will do well, if not prevented by a good accord, which all good men certainly pray.

This day the Lord Macquire was at the Kings bench, we understand his plea was accepted, and that also was excellent well let not the black month of our enemy have any ground of clamor, we shall find matter enough against such Rebels

though.

though we give them all the faire play the maybe. become A Petition was this day presented by Sir Alexander Garens

Lady, which occasioned the Reprive of her husband. bean

An Ordinance for the levying of money for the maintenance of the Courts of Guards and Forts: And another for the Scottish Army, by way of voluntary Contributions.

Monday the 25. of November.

We had news that the garrison of Lyme with others, had fallen upon Axminster, taken it, killed the Brother of Sie Hugh Cholmley, and divers others, took good prisoners, forme four peeces of ordnance, and good armes: fee how those poor men do their bufineffe, and how wifely they aft their part. I led busies i grade, and any angenement busi

This day Colonell Crumwell reported the bufineffe of the late armies actions, and confults, we are fo far from relating a word of what was then faid, that we pray it may be all but ried in the grave of oblivion, and though there be many reafons for that prayer, yet this is enough, the Royall party are fo much joyd in our division, and make themselves confident that that will bring about not a peace to their mind: but we hope they will atchieve but paper buildings, and foiders webs, and that we shall out of these unhappy differences raife, or rather frame a brave, valiant, refolute, active, faithfull, and unanimous army, fuch as will wifly, and carefully profecute the war (if that must be) to the soonest ruine of the enemy, and with least prejudice to the poor, miserable, diffressed, decaied people of England, and we wish heartily also that no ridged spirit foment this to a religious difference. the most dangerous and incurable rupture which from what hath dropt we fear. I has the be did notify and a his

The Commons referred the busineffe to the Committee. for Reformation of the Army, and also declared a new Bbbb 3 moulding moulding of the Militia, which no doubt will be well performed, being begun so soon of the yeer, there will be no need of hasting, more then good speed we shall at Spring, no doubt, have brave Armies.

Tuesday the 26. of November.

The House of Commons went thorow the Directorie, and have agreed to all, but the businesse of the Sacrament, which they have committed: all preaching is to be in pub-

lique places.

We understand this day, that his Majestie, being now at oxford, had the Propositions read in Christ-Church, Our Lords and Commons being present, they that seemed best pleased, were Prince Rupers, and Prince Maurice, who smiled, and a little more, to hear them, or at least their names there, and had they been out, it had been sad; for we know there is most danger in having Princes of the bloud, multiplied in a Kingdom, and about the King, it hath not been the least cause of our hundred yeers and more freedom from Civillwar: it would be a misery, not to be imagined, to have them about his Majestie, if ever he and his Parliament agree; and his Majestie, having so many sons as he hath, should be as much too blame to countenance them here, after troubles ended.

We hear little from the remoter parts, as from Cheshire,

Wales, or Ireland.

The Lords have had severall Debates about the Ordinance which was sent up against the Bishop of Canterbury; we cannot say it will be past, but there is no doubt but the Lords will do that which shall be just, and that so vile a wretch, little lesse then the cause of all our miseries, shall be severely punished.

We were more fully informed cone regrainment Our Lords and Commons Roman-Governour two hours before they got entrance, but there might be reason for this, his Majestic was not come; ovehings must be fet in order before they enter, or which is most probable, he had not Commission for receipt : Sunday in Christ-Church Garden the Propositions were read, (that as before we have hinted) that which was taken most notice of was the special care taken for the Prince Elector, Prince Rupor, and Pri. Maurice, which made the Favourites forme ry, that his Majestie commanded silence : His Majestie des manded, whither they had power to treat, which purpor-ted a Condescention; the Lord of Denbigh faid no, onely an Anfwer: His Majestie said, as soon as it could be they should Sheethale lawer when will chief a factor

This day we were put in hopes that the poor Town or Caftle of Taunton was in possibility of relecte, should that fall out, how would it honour our grandees, we fee His Man idlic releaves place after place, and if we get into that pofture, and but imitate the enemy in that, and a few more, we hall be too hard for them; we are as good at lieges as the and better, we are as good and better at field encounters and we come not much thort in this: time will make us as the S. redes having besten the Dane Heer, todreseshin

The bufineffe of the blocking up my Lord Viscount Last land in Alberdela Zouch is like to prove very fatall, and that place will probably be in ficaits, as foon as Newarke, for bravely dowe go on in our Northern expeditions, and we hope and expect a fudden clearing, not only of those patts by the English, but also by the advance of the Scott so long and great service, we may expect advancing this London, Princel for Latte | swine . 28. 1944

way: as for His Majeffies army, the foot are got to winter quarters, Hit horse quartered in places most convenienc, the not fo luity as to enter Sulfer, nor we believe to me as to attempt, Cambridge as fome would fumply to believe: they have furnitations, as Oxford, Ba Seet the mores the picty twe here of cortain Gent Commissioners come from Ireland, there is some dine ing there, thats my Lord Georges Mafter-piece, and if performs it, he will appear a cumning Merchant.

And now for our Countrey friends, 2 word or swo f beyond Seas: The Spanish Army (fay the Letters) have fleged Rufillion; and a Spanish Fleet of neer forty Saile Sametonia of the same to the

come to Barfelona.

From the Inperial Court, we hear that the Emperior very high in his terms with the Prince of Transilvania, who ulually purports a good condition, which is a wonder at fo long a war . Christendome, when will thy miseries e Reger Zi, that he may let the Emperour know he will make good his alliance with France and Sweden, is raifing a great Army, neer 100000.

Guftavus Horne hath given a great defeat to the Danes, led 2500 and a bat "bad in visco coleration and bac auf

Her Majettie of England is man in hopes of money in Frame and yet left that prove not fo hath fent Sir Kenelme Diglitte Rome, to congratulate the new Pope, the same and the

The Swedes having beaten the Danes Fleet, its beleeved

will land fome forces in Funen-Land.

The eldest Prince of Denmark is faid to be dead.

Torferfon hath lately thrown fire balls into Gallas Coningsmarke attends the Saxon forces to hinder their conjunction with Gallas : at the treaty at Munfer, the So nish Ambassodor came hundfordy over the trench, but coff his Matter 10000 gilders for to get intelligence to make the jelt. Se way you want to some prol of

London, Printed for B. W. Novemb . 28. 1644.

MODERATE ANSWER

To these two

QVESTIONS

1. Whether ther be sufficient Ground in Scripture to warrant the Conscience of a Christian to present his Infants to the Sacrament of Baptism.

2. Whether it be not finfull for a Christian to receive the Sacrament in a mixt Assembly.

Prepared for the Resolution of a Friend,

And now

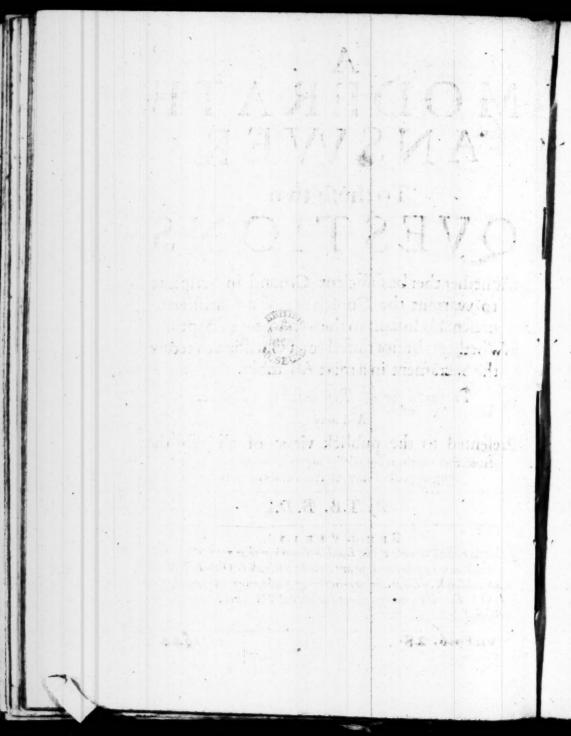
Presented to the publick view of all, for the fatisfaction of them who defire to walk in the Ancient and long-approved way of Truth and Holiness.

By T.B. B. D.

EPH.4. VER.1.2.7.

I therfore, the Prisoner of the Lord, beseech you that yee walk worthy of the Vocation wherwith ye are called: with all LOWLINES and MEEKNES, with long-suffering, forbearing one another in LOVE, endeavouring to keep the UNITY of the Spirit, in the Bond of PEACE.

Printed by I.N. for Abel Roper, at the figne of the Sunne over against S. Dunstane Church in Fleet-Areet, 1645.



Ou defire mine opinion touching these two Que.

in the Scripture to warrant the conscience of a Christian to present his Infants to the Sacrament of Baptism, with an expectati-

on of Benefit that may accrew unto them by it?

2 Whether it be not finfull for a Christian to receive the Sacrament in a mixt Assembly? I shall endeavour to give Answer to them both for the satisfying of your conscience. So that you turn not Conscience into Will: and Indgement into Affection. The meek (yea only the meek) will the Lord guid in judgement, and teach his way. The secret of the Lord is with them that fear him, he will show them his Covenant, Psal.25.

The Answer to the first Question.

A Sfor the first, I answer affirmatively: There is sufficient Ground in that Scripture to warrant the conscience of a Christian to present his Insants to the Sacrament of Baptism, with an expectation of Benefit that may accrew unto them by it: wherein I observe two particulars.

1. Whether the Parent so doing may be excused from sinning through an unwarrantable use and Application of Gods Ordinance?

2. Whether he may in the use thereof expect any Benefit accrewing to the Insant? These two are different in their own Nature, and require either of them severall Grounds of Satisfaction. For tho, if it be sinfull for the Parent to bring his Insants to Baptism, he can expect no good for them by it: In as much as no man may expect good to come from what is evill: yet tho it be not sinfull in the Parent, it will not follow that Good may be expected by it: But I hold the Affirmative part of Both to be the Truth of God.

This I build upon the words of our bleffed Saviour in Mat. 19.14. Suffer little children, and forbid them not to come unto me ____ Children. The children

here mentioned were Infants, fuch as men do hold in their arms: The text faith rd Ceizn, that He took them up in his arms, Gr. Where we fee that our Saviour was highly displeased with his Disciples, who had rebuked the Parents for bringing their children to Christ. Hence I argue Christs justification of what is done doth presuppose the lawfulnesse of the thing. It was (therfore) lawfull for the Parents to bring their children to Christ to receiv his Bleffing if lawfull for them, so also for others, for all. Confequently even for us there is a sufficient warrant to present our Infants to Christ, that they may receiv his bleffing. You will reply : That, tho it be lawfull to present Infants to Christ to receiv his bleffing, yet not (therfore) lawfull to present them to Baptism: I admit your reply but rejoint hus. It lawfull to present them to Christ for his bleffing: Then lawfull to present them to him in his Ordinances in which that bleffing is to be expected. This I suppose will stand good: That who foever might be welcom to Christ in his person, were he here upon earth may be admitted to his Ordinances in which he is present by the power of his Spirit. For who doubteth but that he hath fet up his Ordinances in the Church for this end; that in them he might meet those of his who defire to draw neer unto Him: and by these Ordinances as by a Mean appointed for that end convey to them that Bleffing and Grace, which were he prefent with us in the flesh, he would bestow upon them. This being laid down for a Ground: I build upon it thus: but ther is none other of Christs Ordinances, in which, and by which a Christian can present his Infants to Christ, with expectation of his Bleffing excepting this of Baptifin: Confequently, either by Baptifin they may be presented to Christ for his bleffing, or not at all : If not at all : Either Christs presence in his Ordinances is not equivalent to his Corporall presence, or some prohibition hath in a speciall maner put in a Barr to keep them off from his Ordinances which did not keep them of from him when here upon earth : If any fuch there be, let it be named : if not : Then is there a sufficient ground to warrant the Parents bringing their children to Christ in his Ordinances, and particularly in Baptismsthat ther-in they may expect the Benefit of Christs Benediction.

I know what hath been objected: viz. That ther is a Barr to hinder Infants implyed in the texts: Math. 28.19. Mar. 16.16. Act. 8.36. from whence this Argument is framed: without Faith none may be baptifed: Infants want Faith, and (therfore) They may not be baptifed: And then, To what purpose should they be presented to that Sacrament. To which I answer: That granting the Assumption to be true, (tho if a man deny it as some do, Vide Greg. Decretal lib. 3. cap. 3. De Baptismo & ejus effectu, I see not how it can be proved): But I say, let it be granted that Infants have not Faith: The Proposition is utterly fals: viz. That without Faith none may be baptised: For neither do the texts prove it; and

besides, ther is good reason against it.

1. The texts prove it not: 1. Not Mar. 28.19. This indeed sheweth what the Ministers

Ministery must do: Not what the People: The Ministery, must teach all Nations; But defineth nothing, whether they may not be baptifed before they have learned, or before they do beleev : much less doth it fay, None but beleevers may be baptized. 2. Nor Mar. 16. This text sheweth, what is the iffue of Beleeving, and being Baptifed, viz. That fuch shall be faved : and contrarily, He that beleeveth not shall be damned: But saith not, That none may be baptised who beleeveth not. Ob. But the Order of the Words doth inferr it. Beleeving fet before Baptifing: Sol. I reply: That Dostrines collected from the order of words are not alway found, nor such Arguments conclusive : Ex. gr. Mat 3.6. they were baptifed, confessing their sinns, And Joh. 3.5. Born again of water, and of the Spirit: Here is Baptifed before Confessing: and Water before Spirit: yet doubtless they did confess their fins before they were baptised : And who knoweth not, that the Spirit doth sometime prevent the Water of Baptism. 3. Nor yet Alt. 8.36. This indeed proveth the affirmative, viz. That He who beleeveth may be baptifed. But from thence to conclude the Negative, That He who beleeveth not, may not be baptifed, is against all Rules of reasoning: which will yet more plainly appear by this: Philip faith, If thou believe with thy whole heart, thou maist; Will any man thence conclude, That whoso beleeveth not with his whole heart, may not be baptifed? And so take liberty to barre all such as presenting themselves, and professing their faith, may yet perhaps justly be suspected of Fistion and Diffimulation? You fee then, the texts do not prove the Proposition. Nay, suppose that not by inference, but in direct terms, some of these texts should say, He that beleeveth not, shall not be baptised: ought we not to understand it as true only in those persons of whom the text speaketh? viz. Of them that have been taught, and yet do frowardly refuse, and profess a diflike and misbeleef of what hath been taught them? And so it will be too weak an Argument, to prove that univerfall Proposition, and much less to draw on the defired conclution, Without faith none may be baptifed, None, Ergo, Not Infants : ex. gr. That text of Mark faith : He that beleeveth not shall be damned, g. d. Without Faith none shall be faved : Will any man understand this in that Universality as to include Infants? Will he assume Infants beleeve not, have no faith. (therfore) They shall not be faved? God forbid: The Proposition hath it's latitude of Truth, beyond which it may not be extended. So then, these texts do thew what is required of the Apostles and their successors: What of the Nations and Heads of the Families in the Nations, persons that are Sui juris, not under the command of another: But determineth nothing of inferiours, and much less concludeth against Infants Baptism.

2. Good reason against it. For why? First, a profession of Faith is enough to entitle men to Baptism: The there be no soundness and sincerity in the heart at all: Witness the admission of Simon Magns. True indeed, except there be

Add this also: That in the Baptising of Insants, ther is not Baptisin altogether without Faith. Ther is presupposed the Faith of the Parent; And this sufficeth to qualify the Insant for Baptisin, yea, for the Grace and Benefit of that Sacrament. What is the Benefit of Baptisin? Is it not Remission of fin and spirituall Regeneration?

Grace in the Heart, and working it in the Will, conferring upon them such a Grace as for the present they are capable of viz. initiall, and seminal, as before

was faid.

Regeneration? To the obtaining of which, why may not the Faith of the Parent fuffice? In the child, as yet corruption of Nature which he brought into the world is not active: it hath produced neither thoughts, words, nor deeds against the law : and therfore calleth for no personall Act of Grace to remove the Guilt ther-of. Guilty he is and polluted, but guilty only by i nputation, and polluted,

not by any confent of his own, but by the ast of another, viz. of his Parents *: Is it any wonder that the imputation of anothers faith, should procure for him Remission and removall of that which cometh by the imputation of anothers act? That as he finned in another, so he may be said to beleev in another? Here is then the equity of Gods proceedings; that what Malady and mischief was contracted without his will, shall be cured and remedyed without him, and any aft of his : It is by the ordinance and institution of God that the guilt of

" Quanto maeis prahiberi mm d het infans, qui recens matus nihil peccavit, nift quod ficundum Adam carnaliter natus: qui adremiflam peccatorum accipiendam hoc ipfo faciling acced t, quod illi remittuntur non propria, sed aliena peccata. Cyprian. Epla. 59.

Adams transgression is imputed to the Infant, and the Corruption of Nature propagated : And it is by the Ordinance of God, that the Guilt of that fin is remitted, and a Remedy against that Native disease provided : and both these are done in and upon the Infant, without any concurrence of his own will, And as by the ast of the Parents, corruption of Nature is propagated (their act it is, tho not voluntary in them) So by the act of the Parents (in this it is a voluntary act) by Faith laying hold upon the Promife of God in that Sacrament is obtained for the Infant, and bestowed upon him the Grace of Regeneration: This to be the root and spring of future holines and righteousnes, as the other was the root and spaun of wickednes and profanels. Ob. It is faid, That every man must live by his own faith, not by anothers. Sol. By his faith, indeed it is faid that the just shall live, Hab, 2.4. It is not faid, Not by anothers, this is not in the text of the Prophet; Nor doth the text speak simply of the Benefit it self gained by Faith, but of the Pre-affurance ther-of: No pre-affurance of Salvation but by Faith : But this doth not prove, That by his faith the Parent may not obtain for his child this benefit of Baptism, the Remedy for that Malady. We read in the Gospell, That the woman of Canaan obtained mercy for her daughter: The man for his lunatick sonn, the Centurion for his servant, the friends and neighbours for the Palsiefick man. Which instances have been alleged by Divines to manifest this point

in hand, viz. The Benefit of Baptilin obtained for the child by the Faith of the Parents. That note of Remsgim is worth the noting. She faith not, Help my daughter, but help me, and have mercy on me: and so Mar.9. 21. The father of the Lunatick faith, If than canst do any

Bernard Se m. 66. in Capica. Ecbertus contra Cathacos. Seym.7.

Remigius on Mat. 19.11. Calvin: Harmon on Mat. 9.

thing have compassion on m, and help us. He puts himself in as a Co-partner of

. A Moderate Answer to the Question,

his childs misery. Say the same here. It is a mercy to the Father that he can prevail for his child; who is the do rightly understand himself suffereth in his child; yea, not only by the way of compassion, but as feeling the smart and punishment of himself: And therfore hath need to sue unto God for the Removing of that punishment which lyeth upon himself, in his child. Yea, he hath this reason to challenge it at the hand of God by the prayer of Faith, that so he may obtain the sulnes of the Promise made to the faithful in the Covenant of Grace. Infants are part of their Parents; So that the promise of Grace mentioned in the Covenant betwixt God and the Faithfull, Gen. 17. is not ratified to the whole Parent; except also it do extend to his Infants. So then, it is the Faith of the Parent laying hold on the Promise which qualifieth his Infant for the Grace and good effect of Baptism.

Nay yet more: This text on which the Argument was grounded, Mat. 19. cometh yet neerer to the point; For first, the blessing of Christ which the Parents sought and found for their children, was not terminated in an externall and corporall Benefit, as per-adventure it might be replyed touching those former Instances: Doubtless the Blessing of Christ extended to the good of their souls; and yet procured by the Faith of the Parents without any concurrence of Faith in the Insants. I will not per-emptorily assimin it: But probable enough it is, that these Parents having been by Johns Baptisin directed to Christ, when they knew him, brought their children to Him to receiv a further blessing from him, even that which John told them he could not give, but they must expect it from another, even from Christ. Next it may be worth the noting: That our Saviour saith, Suffer little children to come unto mee. To come, not, To be brought; The act of the Parent is reputed the act of the child: That none may deride the saying of the

Corollary: To conclude this first Argument, Since by that text of our Blessed Saviour, we have ground to believ, That Infants presented to him are accepted; Since, what persons might be brought to him, may be presented to his Ordinance; There being no barr put in by any word of Christ to keep them of. Nay more, Since the Faith of the Parent doth lay hold upon the promise of Grace not only for himself, but for his Infants; yea ther is ground to believ the imputation of the Parents faith to the Infant; I conclude ther is sufficient ground in Scripture to warrant Parents to present their Infants to this Ordinance, and that with expectation to obtain the Grace and Benefit of the same.

Ancient, Credit in alio ficut peccavit in alio, He beleeveth and cometh to Christ

in and by his Parent, as formerly he had finned in the loins of another.

The fecond Argument.

His I ground upon the words of our Saviour, Mat. 28.0 . A charge given to the Apostles to instruct the Nations, whom they should convert to the Paith. to instruct them (I fay) in the observation of all such Ordinances as Christ had commended to them. This Observation enjoyned bath speciall reference to matters of Discipline for the right Ordering and Government of the Churches and Assemblies of Christians : in which he instructed his Apostles no lesse than in matters of Faith and Dostrine, as it is evident out of Alf. 1.2. where is mention made of some Commandements which Christ gave to his Apostles touching things pertaining to the kingdom of God. And it is no less evident by some pasfages in the New Telfament, ex:gr.Cor.11.2. 2 Thef.2.15. & 2 Tim,2.2. that fome things were delivered to the Churches, and particularly to the Ministers ther-of which were not then committed to writing, but delivered from Hand to Hand, called therfore Traditions. These were not matters of Doctrine, especially not Articles of Faith (None such do we acknowledge but what are delivered and set down in the writings of the Holy Apostles and Evangelists) But matters of Difcipline, and Rules of good order in the Church. These Ordinances sett up and practifed by th'appointment of the Apostles, are equivalent in Authority to what Christ himself hath immediatly ordained. Hence that of St. Paul, Cor. 14.37. Consequently a Ground on which Conscience may build, and therby may affare it felf that ther-in it doth not finn against God. Of the which we cannot doubt, if reading that of Cor. 11.16, we note what is the Question, and what is the Refolution. The Question is, Whether it were indifferent for men and women to be covered or not covered in the Church-assemblies as they listed : St. Paul faith No, it is not: but the Men must do so, and the Women so: Now faith he, If any man be contentions q:d: if he will prefumptuously contend against all reason that the thing is indifferent, and so he may in this use his own liberty: What then? why faith he, We have no such Custome, nor the Churches of God : q:d: The Custome of the Church which is establisht must over-rule mens froward fancies, and fland for a law to quiet the conscience of him that is willing to be satisfied. So then the Customes of the Church ordained by the Apostles are a Ground of fatisfaction. Nor are they therfore in themselves less authenticall, because they are not mentioned in the text of Scripture, as prescribed by the Apostles, if yet it may appear that from them they fetch their first Originall. It is not the writing that giveth things their Authority, but the worth See Hooker : Eet'efisficall and credit of Him that delivereth them, tho but by word Polity lb. & fett. 14. pag 44. and lively voice onely. More certainty to us-ward Field on the Church, lib. 4. things have by writing, but not more Authority in

themselves, exer. That saying of our Saviour not mentioned by the Evangelists,

yet now known to be his by the Allegation of St. Paul, Att. 20.35. That Prophecy of Enoch, Jude 14. These in themselves were no less authentick truths before, than after those allegations. So for Apostolicall Customes : Those mention ned in the Scripture have a more unquestioned Certainty than Traditions, but not greater Authority. Neither is this to fett up Tradition (asdo the Papiffs) to the prejudice of the Scripture ; Because we admit none for Apostolicall, which either are contrary to the Scripture, or which may not by good reason from fome text of Scripture be confirmed for Apostolicall. You see whither all this tendeth. viz. To make way for this Assumption : That if the Baptizing of Infants may reasonably be judged one of those Apostolicall Traditions, one of these Church-Customs, which were established in the Churches according to the commandement of Christ: Then is ther sufficient Ground in Scripture to warrant the use and pra Hile of it. And the ther be no mention of it in the text of Scripture : yet if it may appear to have been ordained by th' Apostles, and used by the Churches even from the dayes of the Apostles, why should it not be acknowledged to be the commandement of Christ, and so a Ground for Conscience to build upon. Well : But (you will fay) how may it appear to have been a cultome of the Churches ordained by the Apostles? Here it may be worth our Observation: That the pattern and prefident from whence most (if not all) of them was aken,

Ilt sciamus traditiones Apostolicas sumptas ex veteri Telamento; Qued Arron & filis ejus atg. Levita in Templo fucruat, bac sibi Episcopi Presbyteri, atg. Diaconi vendicant in Ecclia - Hieron-Epla.85 ad Evagrium. was the custome of Israel in the Old Testament? It is the observation of Jerome. And this may be one speciall reason, why the Providence of God did not take so much care for the writing of every Custome and Ordinance for the Government of the Church-Assemblies in the New Testament; Because as ther was not so much danger of Corruption in them as in points of Doctrine: So the President from whence they were take bein g at

hand, if any aberration did creep in, it might easily be amended by reducing it to the pattern. Yea, and who can tell, whether the wisdom of God did not hereby provide to uphold the credit of the Church of Israel, and the Authority of the writings of Moses and the Prophets against the frowardness of some who were but too apt and ready to dis-esteem them. That the Institutions of God by Moses for the Church of Israel were the Pattern for the Apostolicall Traditions which were appointed for the Discipline and Order to be observed in the Christian Congregations; it will appear more evidently if we consider, that the subject matter of these Orders are, Times, Places, Persons, and the like. In all which the Apostles by the Commandement of Christ settled such Rules as were consonant to what had been for merly in the Church of Israel. That we might know, that no better Orders for the Church can be devised, than such as in Conformity to the Church of the Old Testament may justly, and without wrong to the time of Truth

and Grace be framed, and anie were thence translated. Was it not for this cause, that divers particulars which should be in the Christian Churches are prophetically described in phrases taken from the Church of Ifrael? See these texts : E-(ai.66.31. & 23. Zech.12.16. I faid, Without wrong to the time of Truth and Grace, Because, as some judiciall lawes were peculiar to that Nation; and to that Age of the World, and so may not be now taken into the Statutes of the Common-wealth: So some Ecclesiasticall Rites were peculiar to that Age of the Church, and may not now be taken into the Canons of the Christian Church: the others may, which are more morall, and so more perpetuall. Exer. In the Old Teltament ther was one day in feven fet a part to be a Day of Holy Reft . i.e. a time for the Affemblies and Holy Convocations meeting together for the works of Piety and Devotion. In imitation whereof th' Apostles by the Direction of our Bleffed Saviour confecrated the first day of the week to the same ends and uses, and gave it that honourable name which still it beareth The Lords Day. Then for Places Israel had their Synagogues beside the Temple : And who knoweth not that even in th'Apostles times ther were places sett apart for the Affemblies to meet in, and even then began to be called Churches. So for Perfons Israel had those who were sett apart to the service of the Altar and the Temple : Accordingly the Apostles ordained in severall Churches certain Elders, men sett apart and separated to the work and office of the Ministry, who by that solemn Rite and Ceremony of their Ordination might be known and acknowledged to receiv from God a speciall designation to that function, from which they might not return to fecular employments and the cares of the world. The maintenance of them, doth St. Paul affirm to be ordained of the Lord in conformity to the Ordinance of the Old Testament, Cor.g. 13.14. And whether the subordination of Some in the Ministery to other in the same Order were not likewise an Apostolicall Institution appointed by Christ, and this also fetche from the pattern of Moses, I dispute not. But this I make no question will be acknowledged by all : That the Censures of the Church : That the Directions given to the Church how to proceed in the execution of those Censures; That these, I say were received from Ifrael: and that not only by the Apostles appointing them, Cor. 5. Tit. 3. but also by our Saviour himself, Ma. 18,13. That the Liberty which women have to come to the Table of the Lord must be acknowledged a Tradition of the Apostles taken from the Pattern of the Passover. Nay yet more, The Custome of the Apostles to baptise the whol housholds of them that beleeved, and that immediatly upon the Conversion of the Master of the family, and his subscription to the Faith of Christ; whence they should have it; except from that like pattern and President in the Old Testament, vie. Abraham circumcising all the Males in his house, that very day in which the Lord made a Covenant with him, and the practife of Ilrael who did the like by all the male-children and infants which

B 2

they bought with their money: Whence I say that Custome should come, except from this president, I see not. That they did so is evident by the story of their Acts, and being done by them we doubt not of the lawfulnes: No Revelation had they for it that is recorded: This Ground of Conformity to the Pattern of the Old Testament we find in others, and therfore conclude this also: Now their; The issue of all returns to this text. Why this Rule should hold in so many particulars, and only fail in this point of Baptising Insants, I leav for them to give a reason, who know what difference ther is betwixt reason and absurdity. Especially since it is plain enough by the Testimony of the Ancients who lived in the next Ages after the Apostles, That

In Pamelius notes on typrian, Epla. 19. you may find the names of the Ancients who referr it to an Apostolical Tradition. So also doth Augustin, Ilb.4. De Baptismo contra Donatift. cap. 27. And in his Epl. 28. Ad Hyeronimum, speaking of the 59 epittle of cyprian, the Title wher-ot is Ad Fidum de Infantibus Baptifandis, he faith, Bearus Cyprianus non aliquod decrecum condens novum led Ecclefie fidem firmiffimam fervansad corrigendum cos, qui putabant ante offavum diem nativitatis non effe parvutum baptifandem , mox natum rite baptifari cum fuis quibufdam coepifcopis censuit.

this also was a Custome establishe by the Apostles. The Breviat of all this discourf is this : Every Commandement of Christ is to be observed, Mat. 28, Infants-Baptism is the Commandement of Christ: Every Apostolicall Institution is the Commandement of Christ : Infants Baptism is an Apostolicall Institution (therfore.) The Major is proved, Cor. 11. 25. and 14.37. and must be acknowledged except we would suspect them of fall and faithless dealing: The Minor is acknowledged by the Ancients; And ther is great reason for it. because it doth (as do the rest of the Rules for Order and Discipline delivered to the Church) carry in its face and fore-head the stamp of Christs Ordinances, viz. Conformity to the Pattern of the Church of Ifrael.

So then; To them who think they may triumph in that Argument produced against Infants Baptisin: That, it being presupposed that the Testament of Christ is so perfect, and he so faithfull, that nothing ought to be practised of Christians, which is not therein warranted either by Precept, or Pattern: And it being affumed, that ther is neither Precept nor Pattern for this Custome; Therfore it may

not be practifed, To them I fay we fee what Answer may be returned.

T. To the Major, Flourished with that text of Heb. 3.2.6. as Moses: So Christ was faithfull: Nay more, Moses only as a servant, but Christ as a Sonn; And (therfore) his Testament as perfect, nay more perfect than that of Moses. True indeed; But know we not, that the faithfulnes of a man in his office is to be measured according to the intent and scope of his Office imposed? In which if he fail and faulter, then is he unfaithfull; if not, then is he not unfaithfull tho he look not to other things, ex.gr. The Minister may be faithfull, tho he meddle not with the Sword of Justice: The Magistrate, tho he fight not with the sword of the Spirit.

Spirit. So then, what was the office of Moses? and what of Christ? The Office of Moses was to settle the Common-wealth, and the Nationall Church of Israel: The Office of Christ was to make Reconciliation betwixt God and man, to work out the Redemption of Mankind. It was fit that Moses shoult sett down particular laws for the Common-wealth, and Ordinances for the Church: Neither of these did pertain to the Office of Christ; yet by his Apostles and their successors in severall Ages doth he provide whatsoever is necessary for the welfare and good order of the Church of the New Testament: But in his own person, and by himself he established the Covenant of Grace, ordained the Seals ther-of, sett up a Ministery, gave to them the word of life and salvation, and pointed to them a pattern for good Order and Government, and so was faithfull in his house as a Sonn, and worthy of more honour than Moses. This for the Major.

2. To the Minor: We grant, That neither Precept nor Pattern formall and explicite is to be found in the books of the New Testament for Infants baptising, s.e. There is no Precept that saith, Go and baptise Infants; no more is ther any Precept to baptise Women; nor to observ the Lords day as a Christian Sabbath: Ther is no text that saith, The Children and Infants of this or that man were baptised; Nor is ther any text that saith, Such a woman was admitted to the Table of the Lord. But we say, that both Precept and Pattern virtuall and implicit

may be found to warrant it. The which if found is not to be neglected.

Precept Virtuall and implicit.

Here we pitch upon the continuation of the Custome in Israel to present their Infants to the Sacrament of initiation, and we frame the Argument thus. What was instituted in the Old Testament, and not repealed in the New, nor is any way incompatible with the state of the Church in the New Testament, that is understood to be continued, and commended to the practise of the Christian Church: But that Infants should be initiated and admitted into the Covenant of Grace by a Sacrament, was commanded in the Old Testament, neither is it repealed in the New, nor incompatible with the state of the New Testament therfore.) That it is not repealed is thence confirmed, Because in the Substitution of that new Sacrament of Initiation, ther is no particular exception taken against Infants, (as before was noted in the first Argument. That it is not incompatible with the state of the Church in the New Testament is thus further confirmed. 1. The Infants of Christians are as capable of present incorporation into Christ. and of admission into the Covenant of Grace, as were the infants of the Jews: And if to, who shall barr them (whom God hath not barred) from the Seal of the Covenant. 2. The Infants of Christians have as much need of the Communion and Participation in the Covenant of Grace as had the Infants of the Tews: And their Parents as much need of a Ground of comfort, as touching the Remedy

of that which maketh them stand in need of the Covenant of Grace and the Benefits therof as the Parents of Jewish Infants: If so? who shall think that God hath not provided for them so well as for the other. If he hath not, how hath Grace abounded in the New Testament, when in this particular it is much restrained both to Beleevers, and to their Infants: But if he hath, who shall forbid

them that, which God hath provided for them?

1. That the Infants of Christians are as capable: is proved by that of Cor.7.14. They are holy: And what is that? Ther be who gloss upon the text and say, That children are Holy indeed, but how? As the wife not otherwise, viz. As she is fanctified to the use of her Husband, so the children to the use of their Parents: But they fallifie the text : For the text faith not of the wife, She is fanctified to her husband, but by her Husband, ir ra drael, Nor of the children it is faid as of the wife, hylasas, is fantlified, but they are a rea, Holy, which is more full, and more emphaticall. Others shift it of with this: That the children are said to be Holy, because, Notwithstanding the difference of Religion in the Parents, yet the children are legitimate. This is further of than the former; Nor can it stand, except this be presupposed, That all the children of Heathens are illegitimate : No more than the former can fland without this being presupposed; That neither wife, nor children of Pagans are fanctified to their use. Wherfore, ther is nothing left, but that they are faid to be Holy, by the Holines of the Covenant, and fanctified with a federall fanctification: The which is so much the more manifest, because it appeareth by the context, That the pretence of them, who did repudiate their wives for their infidelity, was a fear, left the infidelity of the wife should deprive the Husband of his interest in the Covenant of Grace which hee had imbraced; and that his conjunction with her should rend him of (as did the Sinn of Fornication, cap. 6.15.) from Communion with Christ. St. Paul denyeth this, and sheweth that rather the Faith of the Beleevers should so fare preponderate and prevail as to draw the other parties also after a fort within the Covenant, So that the unbeleeving wife is fanctified and accounted as one interreffed in the Covenant by the Husband : His reason is, because otherwise the children of fuch should be accounted Vnclean, or altogether barred from the Covenant, wher-as now they are Holy, i.e. Heirs of the Covenant, and admitted to the Scals ther-of. Admitted, I say, For this is worthy our observation : That suppose any of the Corinths would have been so wilfull to doubt of this Medium, and deny th' Argument of St. Paul: what is ther to convince the Gainfayer, but only the practife of Israel continued in the Christian Churches, viz. That the children of one beleeving Parent are admitted to the Seals of the Covenant. This must of Necessity be presupposed, else doth the Argument fall to the ground and overthrow it self. To say, That it resteth upon the Authority of th' Apostles affirmation, is not sufficient: in as much as he doth not positively set it down as a thing

ciled.

2. That the Infants of Christians have as much need of partaking in the Covenant of Grace, as had the Jewish Infants; is thence confirmed : Because, That which is born of the Flesh, is flesh. Naturall corruption is common to all. Why was Circumcifion ordained, but that ther-by the Uncircumcifion of the Heart might be taken away : that the Corruption of Nature might bee cured, and the Guilt of that first finn cut off from the Ifrael of God : That Abraham by Faith apprehending the promise of God might ther-in have a Ground of comfort to himself in respect of his Sonn, viz. That the he had begotten him in his own likeness, and had been a mean to convey unto him the Guilt and Filth of Originall finn : yet now by the mercy of God, he was provided of a Remedy for that Malady of his child, and using that Sacrament in Faith, he might comfortably affure himself that the Remedy should prevail against the Malady: And is not this Ground of comfort needfull also for Christians? Suchly they are deceived, who either deny the propagation of originall finn to Infants; or dream of any Univerfall Demolition of it by the Death of Christ without the particular Application of his Blood by the Sacrament of the Gospell. If there be no such Malady, no fuch Guile in our Infants, how cometh it to pass that they dy? Is ther any place for Death in Mankind, wher ther is no finn at all? If the Beafts decay and dy by reason of their naturall mortality, yet we know that sinn it was which brought Death upon Adam and his Postericy. Where ther is no finn inherent, Death can claim no interest in that party: Wher Death seizeth upon man, we must not deny finn, some fin ther must be : Actuall, ther is none in these Infants. Not yet have they finned after the Similitude of Adams transgreffion, viz. by 11-Gening to the Tentation of Satan; and therfore it is Originall Guilt and corruption which is in them : If the Disease be in their Nature; Is ther not need of a Remedy? Had the Infants of the Jews a Remedy, and is ther none provided for the Infants of Christians? Is ther a Remedy provided for them, and a ground of comfort for their Parents, and shall it be denyed, and they debarred?

Objettion. The force of this Argument, some think to elude by denying Circumcision to be a Seal of the Covenant of Grace, and consequently no Remedy against that original Malady wher-of we speak: We oppose that honourable Elogie of it, Rom. 4 11. The Apostle termeth it, A Seal of the Rightsons of Faith: They answer, it was a seal of Abrahams Faith, not in the Promise of the Messiah, and the Covenant of Grace, but in the promise of a Neumerous Offspring, That he should be the Father of many Nations. This was (say they) that part of Gods Covenant with Abraham, which was sealed by Circumcision:

A Moderate Answer to the Queffion.

14 A fleshly Covenant had a sleshly Seal. But in this Answer we first a twofold innovance bewrayed. I. The mif-interpretation of the Phrase: The Righteonfuer of Faith: A phrase peculiar to St. Paul by which is intimated not the Art of Faith. but the Benefit ther-of. The phrase is equivalent to, and to be expounded by that of Rom. 9. 30. & 10. 6. The Righteenfnes which is by faith, and that also, Romez. 21. 6 10.3. The Righteonfnes of God Both which are joined in one, Rom. 2.28. The Righteen fres of God which wby Faith : and therby is figuified the Benefit of imputed Righteousnes which God bestoweth on Beleevers for their Justification: This benefit God having bestowed upon Abraham, did seal it up to Him afterward by Circumcifion, which is therfore called, Not the Seal of his Faith, but the Seal of the Righteournes, i.e. of Juftification which conieth by Faith and not by Works, 2. Another point of ignorance, is in dif-joyning those things which ought not to be dif-joined, viz. the Covenant of Grace, and the Promise of a Numerous off-springs. Is it not evident that in Gen. 17. ther is special mention of the Covenant of Grace, viz. I will be the God of thee, and thy feed after thee -- and then followeth, Thou shall therfore keep my Covenant thou and thy seed - This is my Covenant- Every man-child among you shall be circumcifed. Why should Circumcifion be restreyned to the Promise of a Numerous of-spring, when the text doth not reftrein it? If any reply, That in Gen. 15. wher the Righteousnes of Faith is mentioned, to which the Apostle alludeth, ther is only mention made of a Numerous of-fpring promised. Be it so: But that of Calvin is found, who faith,

In dubium est axioma apud Christimos quaseung; promissiones Abraha dedit Dem prima illius fuife appen. dices -- Ergo cum audiret Abraham. Erit sementuum fout arena mainin hoc verbo non fubflitit, fed ipfum, potius includebat in gratia Adoptionis tanquam partem in toto, Calv. in Gil 2 6.

That what soever promises God did give to Abraham, they were Appendices of that first promise made to Him: and fo this of a numerous ofspring, was by Faith received as a fruit of that first Grace he bestowed on Him viz. His Adoption; Nay more, That Promise of a Numerous of fpring, that he should be the Father of many Nations; Was it fulfilled in the children of the flesh only, or in the children of the Promise also? And

how came he to be the Father of those children, but by Faith in the Covenant of Grace ?

Conclude (therefore) That Circumcifion was a Seal of the Covenant of Grace; A Remedy of that Dif-ease which is derived from Father to Sonn by Propagation. Which being in the Posterity of Beleeving Christians no less than in the Posterity of Beleeving Jewes: It followeth that these have as much need as the other : And being Holy by virtue of their Parents interest in the Covenant, are as capable of this Benefit as the other were. Consequently that the implantation of Infants into that Myslicall Body of Christ by a Sacrament is not incompatible with the state of the Church in the New Testament. And if not so: Since it is

not repealed by Christ and his Apostles: we conclude, That ther is a Precept virtuall and implicit: And tho it be not said in direct terms, Go and baptise Beleevers and their Children, yet in that it is said, Circumcise them, their Baptism is included: so much the more: Because it will appear that ther is also for the Baptising of Infants.

Pattern virtual and Implicit.

This is in the Baptifing of whole Families upon the convertion of the Mafters ther-of, The whole Housholds of Lydia, Craspus, Cornelius, and others were baptised: To say, that in them ther might be no children, because none are mentioned, is to fpeak against all sense and reason. As well may it be said ther were no fervants, and so make up a Family of I know not how few. What say we to those three thousand souls mentioned, Acts 2, which were added to the Church in one day: Is it probable that they were all present at the Sermon, and converted to the Faith by that Sermon, it being in a private House? Is it not more probable, that the Men being present and converted, they brought also their Families to be baptised, which they might well do, because they heard St. Peter say: The Promise is made to you and to your children: So that the totall summe of men, women and children might be 2000. Souls: Some such thing doubtless is intimated in that phrase, 3000. Souls:answerable to that in the story of Gen. 46, ver. 27 Act. 7.14. All that came down into Egipt with Jacob were 70 Souls, i.e. persons, men, women, and children. And here doubtless the course and practice of the Converts was answerable to that in Gon. 17. No sooner is the Covenant made with Abraham, but he circumcifeth all the Males in his house both young and old: So doubtles, No sooner is the Covenant of Grace ratified betwixt Christ and the Beleeving Parents by Baptism, but the Houshold is also accounted Holy and se baptised. Doubtless, what St. Peter faid to them in Att. z. The Promise is made to you and to your children; The same did St. Paul preach to the Gentiles when they were converted, that they might know the large bounty of God to them and theirs in the Covenant of Grace: And how should they confirm this to them but by baptifing their children? Take away this, and you leav open a wide gapp to an Objection which is not easily answered : For they might object : What tell you us of the Grace of God in Christ, of the super-abundance of that Grace: Do we not see the contrary? This is nothing answerable to that of Abraham and Ifrael? They by their Faith received a Benefit for their children. yea their fervants. Not so here: We out selves per-aduenture may be the better for our Faith: But our children remain still as they were strangers to the Covenant. Will you imagine the Apostle to reply : Nay, but the Promise is to you and your children. So that when they come to beleev they also may be admitted; How justly might the Objector rejoin: what great priviledge is this? So may the very Heathen, all that are afare of when they beleev; If this be all that we gain;

gain; Our children, notwithstanding our Faith are in no better condition than the Heathen themselves, Nothing so good as the children of the Jews: And so the great boast of super-abundant Grace falls to the ground. Thus we see good Reason to acknowledge this Custome of baptising Infants to be warranted both by Precept and Pattern, tho not formall and explicite; yet virtuall and implicit; And that with so great light and evidence from Scripture, that greater in that kind cannot be expected.

Before I proceed to an other Argument : Let me improve this further,

That Custome and Practise of the Church may well be presumed to be Apostolicall, which is so consonant to the text of Scripture, that it doth readily illustrate the text : and openeth a door of light to understand the same : Such is the Cufrome of Infants Baptifed therfore. That which being granted giveth light : and which being denyed doth leave the text under fuch a cloud of obscurity, that it is not eafily understoodshow it may pass for Truth: This must be granted to open a door of light to understand the text of Scripture. Now then, suppose this Act of the Apoliles baptifing Infants: we cafily fee how 3000. fouls may be added to the Church in one day not with standing the Sermon were in a privat house: We fee how St. Peter might confirm their Beleef in this, The Promife is made to you, and to your children : even the Promise of super-abundant Grace : We see how St. Paul might urge this, your children are Holy: But take away the suppofition of this Custome, and none of these texts are so easie to be understood. Consequently: it is more than probable, that even this Custome of Baptising Infants was instituted and ordained in the Churches by th' Apostles: and that according to the commandement of Christ.

Sicut nunc în ecclesia manet Confitutio salvatoris dicentis, Nus quis renatus sucrit --- - 1ta sucrațissime în lege sucrat pracautum, ut natus puer nist die circumcideretur ostavo, exterminaretur anima ejas de populo suc-Ambros Epist. 33. Ad Demetriadem p. 172. Add unto all that hath been sayd that of St. Ambrose: who setts these two as paralell: the law of God, touching Gircumcision, The soul who is not circumcised, shall be ent off from his people: and the Sanction of our Saviour: Except a man bee born again of water, and of the Spirit, he cannot enter into the kingdome of God. That this text is to be understood of Baptism, as a mean and cause of Rege-

neration. Not so principall as the Spirit: yet so instrumentall to the Spirit, that wher it may be had, wee have no ground of Faith to believ that the Spirit will work without it: This is I say the constant and consentient judgement of all the Ancients, and most of our modern Divines; Some sew only excepted, who to avoid the Popish Tenet, touching the absolute necessity of Baptism, did say to a Metaphor. And it may be consirrued for Truth, out of the Text it self; if we note well, To whom, and upon what occasion the words were spoken: viz. To Nicodemus, upon occasion of his timerousnes: A Disciple of Christ, he was

willing

willing to be, but loth to profess it openly by being baptiled. To him is the commination directed : and therfore the words must be understood of Baptism : Now then confider well, whether ther be any ground sufficient to keep of Infants from this Ordinance? Any ground (I fay) which may secure the conscience of not having finned against the souls of our Infants, if by our default they dy without this feal of the Covenant, and so loof the Benefit ther-of? Have not Infants need of Christ, and the Application of his Blood for the washing their souls from finn? Is ther any Hope of Salvation without Christ? Is ther any other way revealed by which any may have part in Christ, but by his Ordinances? Is ther any other Ordinance by which Infants may be made partakers of Christ and the Covenant of Grace except Baptism? Is ther any text of Scripture that hath peremptorily barred their Admittance? Or is ther any thing required of them that must be baptised, the want wher-of may be a barr to Infants? Thou doubtest, because ther is no text that mentioneth either Precept or Pattern, and with-out & text, thou darest not venture: 'Tis well: But when ther is such a fearfull sentence, that runns in such generall terms as doth comprehend Infants also : and the Danger of Omission is so great : Why art thou not more cautelous on the safer side? Why dost thou not as well call for a direct text to barr them ? or a direct Reason from Scripture, which may be equivalent? Is ther any text that faith, None may be baptifed, that do not Beleev? or that faith Infants for want of Actuall faith may not be baptised? Doest thou not see Infants Circumcised yea by commandment? Doeft thou not hear the text that faith, Children are Holy? And are ther fo many Probabilities that by th'Apostles themselves Infants were baptised? And wilt thou rather hazard the foul of thy child, than lay hold upon the Covenant for thy feed, nay for thy felf? and that only upon a fear, and a doubt of unlawfulnes; yea such a doubt that hath no surer ground either in Scripture or Reafon to countenance it, than the contrary refolution?

Here is then the Case: if these Grounds formerly mentioned prove good, as ther is great probability: Then thou presenting thine Infant to Baptism building upon these grounds, thou hast saved thy self and thine Infant: but forbearing and keeping him of, thou sinnest against thine own soul and his also: Again, if those grounds should not prove good: yet hast thou not wronged thine Infant, nor thine own self: Because, upon such probabilities as are next door to an Evident Demonstration, thou hast done that which is intended for the Glory of God, and the Good of the Infant. Thou hast not transgressed against any Precept, no nor any light of Reason which might justly with-hold thee from seeking the Good of thine Infant at the Hands of Christ in this Ordinance.

I conclude therfore, That ther is sufficient Ground in Scripture to warrant the Conscience of a Christian to bring his Infants to this Sacrament of Baptism,

A Moderate Answer to the Question,

with a confident expectation to receiv Benefit by the same. Nay more: Ther is Ground enough to warrant the Accusation of Him that upon such uncertain Reasons shall forbear to present his Infant to this Sacrament of Initiation, the Accusation I say of Him, as one that sinneth against the Ordinance of God, and trespasses against the Soul of his Infant, yea of Himself.

So much for the first Question.

THE SECOND QUESTION.

Quest. Whether it be not finfull, for a Christian to receiv the Sacrament in a mixt Assembly.



Mixt Assembly is that, wherein good and badd are mingled together, and make up one Congregation; when the precious are not severed from the vile, nor any difference put between the Holy and Prophane. Now these good and badd, these precious and vile, are not to be reckoned in respect of their spiritual estate toward God,

i.e. as they are Elect or Reprobate, Sincere or Hypocriticall : but in respect of their Ecclefiasticall state in the ey and judgement of Men, as they are in their courses and conversations, in their Calling and Profession holy or profane. These bad, and vile, are again to be considered A parte ante, or A parte post, viz. Either fuch as yet profess not themselves in Covenant with God, by joining themselves to the Assembly of his servants: Or such, who having formerly had a flanding in the Church, do afterward run out into exorbitant courses to the feandall of Religion, and so deserv to be separated from the Society of the Saints, and by the Sentence of Excommunication cut of from the Assembly. So that the Question is, Whether if either of these be found in the Congregation and company of them, that draw neer to the Table of the Lord to partake of those holy Mysteries; either those, who as yet have not been admitted, or those that by the laws of Christ ought to be shutt out and sequestred, whether their presence do make it unlawfull in point of conscience for a Christian to receiv the Sacrament among them, so that if he do, he is eo nomine, therby defiled, and become partaker of their fun.

Where also for the better understanding of the Answer to this Question, we are to note, what is granted: and what is questioned and demanded.

Things

I Some arenot to be admitted to the Table of the Lord. This is evident enough No uncircumcifed person might eat of the Passover: Nor any person unbaptised be admitted to the Lords Supper, how morally righteous foever he bee. The Reafon her-of is, Because, None may be received into the Communion and fellowthip of the Church, till he have professed himself one of them that defire to lay hold on the Hope of Eternall life by the Mean and Mediation of Christ, in whom alone is founded the Covenant of Grace. Now this Profession is by submitting himself to the Sacrament of Baptism. Hence it is that our Blessed Saviour hath joined these two together, He that beleeveth and is baptised. As none unbaptised : So not all that are baptised. Children so soon as they be able to learn must be taught, and by teaching be fitted to discern the Lords Body before they be admitted to it : Of old, Israel must instruct their children in the Rites of the Passover : In imitation wher-of Christians receiv a charge touching their children, to bring them up in the knowledge and practife of their holy Profession. Yea, and by an Apostolicall Ordinance (as it is probable from that of Heb. 6.2.) The Pastours of the Church in all ages according to the trust committed to them, have taken an account of what the Parents have done in this Education of their children, examining them in the Articles of their Beleef, and the points of the Catechism, And ther-upon have approved those whom they found Proficients, and by their Benediction have confirmed and comforted them in these their happy Beginnings. This Order of solemn Confirmation is acknowledged by the Godly learned to be of merveilous good use in the Church. And reason giveth it so to be : That so, when children are come to a perfect Age. and in some measure able to understand the matters of Religion, and to give an account of their Faith, they may then make an open profession of their Beleef. and an open promise of their Obedience to the laws of God : and so ther-upon in a folemn maner be admitted to the holy Communion. And till they be thus confirmed, I should yeeld it altogether unfitting (at least for Orders fake) that any be admitted to the Table of the Lotd.

out of Paradile, that he might not tast of the Tree of life, and feed himself with a vain hope of immortality. The Leprous were to be shut out of the Camp: They that were unclean by a dead body, Num. 9.6. could not keep the Passover on the day. The Refractary and Obstinate is to be accounted as an Heather. Mat. 18.17. The incessuous person must be delivered to Satan, and Scandalous Christians excluded from civil, much more from Jacred Communion. Cor. 5. Such order must be taken also with in-ordinate walkers, 2 The st. 3. and with unreformable Heretiks, Tir. 3. 10. If any man love not the Lord Jesus Christ, i.e. if any walk in a maniscst Protession of Dislike and Detestation of Christ and

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his Gospel, He must be pronounced Anathema: This is the Discipline of the Church : and good is the Reason ther-of, I. In respect of the Persons Delinquent : That by the destruction of the Flesh the Spirit may be saved: This was an wholsome severity, a Church-punishment, inflicted as a means appointed of God to reduce and reclaim those who were not desperately given up to a reprobate fense. 2. In respect of the Congregation, that others might hear and fear: That others might thun familiarity with them for fear of infection by them. 3. In respect of them that are without the Church : That the name of the Lord might not be blafphemed by them : but that they might fee and know, that as the Profession, so the practise of the Church is a constant care of holines. Nor will the Church of God indure it, that any of their Society shall say one thing and do another, talk holines, and live profanely : If any do forget himfelf, and conform to the Men of the World in exorbitant courses, he shall be shutt out from among them, and cut off from their Communion; that so the whol Assembly may even in the ey of the world be found in some measure conformable to the Holiness of Christ their Head. For these Reasons some are to be shutt out and sequestred. The first and second Reasons are perpetuall, and press the Execution of this point of Discipline at all times: The third was more urgent in the times of the first Plantation of the Church: And in that respect it was (as I conceiv) that the Primitive Churches were so severe and rigid, even to an over-great measure of extremity till experience taught them the Necessity of some more mildnes and moderation. But yet alway ther is use of this point of Discipline, to seperate and cut off scandalous persons : that so the members of the Church may be secured from infection, and the whol Body from scandal and imputation.

3. The Neglect of the Church-Officers in doing their duty, is a sinn that may expose the whol Congregation to the judgements of God : Their office it is to watch over the Holy things of God, that they be not laid open to contempt, either by admitting them that are not fitted, or by not fequeliring them that ought to be sequestred: And their Negligence is a provoking sinn: was it not upon this ground, that the Congregation doth finart in the case of Achan? The Elders and officers were not so carefull as they should have been. To which if ther be added also the Neglect of inferiour persons in doing what they ought (it is their part to be eys and cars to the Governours, informing them of what is amis: yea, and in a dutifull way to admonish them of their duty, and intreat their diligent circumspection, which if they do not, much more if they do approve of their flackness, and like of them the better, because they are not so officious.) What wonder if this Neglet of the Governour prove the destruction of the whol Congregation: understand this in respect of temporall judgements : God to shew his just indignation against sin : and to teach all and every one to have a care of others, both to greev for them, and to admonish them, doth for the fin of some one, especially

if an eminent person, cause the whol to smart under the Roud of some common. Calamity. This also is not denved.

These things being premised, as things granted, and not at all questioned.

The Scruple doth ly in this one particular. Whether the finn of the unworthy and wicked person, intruding himself into the company of them that draw neer to the Table of the Lord; and the finn of the Church-officers who should (but do not) exclude him, whether this finn of theirs defile the Conscience of Him (a private Christian) who hath no further communion with them, fave only that he is in their company, and they in his, when he goeth up to the Table of the Lord: He neither approveth of them, nay is greeved for the dif-order; Whether is he defiled?

To this I answer Negatively : It is not (alway) finfull for a private Christian to receiv the Sacrament in the company of them that are unworthy Communicants, nay worthy of Excommunication, Not alway, I fay, Because I list not to plead the cause of them, who for some private respects do voluntarily chuse the Society of some wicked persons, when it is in their liberty to make a better choice. But where it is not: As it is not in the choice of Parishioners to refuse their Parish Church to which by the just law of the Magistrate they are bound for Order fake : Now that in this case it is not sinfull . I prove by these Argu-

ments.

The first Argument-

7 Hat no text of Scripture hath manifelled to be unlawfull that is not finfull : For in as much as Sin is the Transgression of the law, what is not unlawfull, that is not finfull: And if the text of Scripture doth not manifest a thing unlawfull, who shall dare to do it. That no lext of Scripture hath manifested it unlawfull for a private Christian in this case to come in the company of the unworthy, it is evidenced by this, That ther is neither any text of Prohibition to forbid it, nor any text of Reprehension that hath blamed those that have done it : Consequent-ly it is not by text of Scripture manifested to be unlawfull. and therfore not finfull. As we conclude that lawfull, that by text is either commanded or commended. So that, unlawfull, that is either prohibitied or reproved.

1. No text of Scripture hath forbidden it.

Not that of Cor. 5.11. No not in that new translation, which some put in capitall letters, as if ther were some great mystery in it: NOT TO BE MIXT TOGETHER. Truth it is, ther is a Prohibition directed to the Church of Corinth, and it pertaineth to all the members ther-of: The Prohibition is to them, Not to keep company with scandalous Christians, no not to eat with such a one. But it is manifest that this Prohibition is not touching Sacred but civil Society & That company-keeping is in the Citty, not in the Church : That eating is at their own Table, not at the Table of the Lord. Th'Apostle had written to them a former

former Epistle, Not to keep company with Fornicators and other scandalous persons: Fain he would that Christians should not only forbear such finfull courses, but even the company of them that were therwith-all defiled : This his Epistle and his charge in it, he doth now interpret. Thewing, That he did not intend to forbid them all company or fociety with those of that ill-name which were not of the Church : This had been to have that them up in a cloifter, to have banished them out of the world, to have imposed upon them an impossibility; fo St. Chryfostome you must feek another world to live in, feeing the case of Gods people in this world, is as of Roses among thorns, they cannot but live among the wicked: But, that, if ther were any professed Christians, that yet had not reformed those evill courses, but still lived in the usuall practise of them, with such a one they must have no familiarity, No not to eat with them. So then, The eating forbidden is such as is not forbidden in Relation to men of the world: Now with the men of the world they never had any company at the Table of the Lord : Consequent-ly, the text doth not respect that sacred Communion, nor their joining with the scandalous in that facred Action. This phrase Eat not with him, is the same in effect with that of 2 Joh. 10. Receiv him not into your House: It was altogether unlawfull for the Corinths to invite fuch a scandalous Brother to their houses, or to shew him any courtesse; yea, I suppose the phrase doth reach further, even to refuse his invitation, q. d. Neither invite him to eat with you, nor accept of any invitation to eat with him; that so all shew of Familiarity betwixt him and you may be avoided. Add this; It cannot be underflood of that holy Society which is among Christians at the Lords Table, becanfe that wife owed'er, No not to eat, intimateth the least familiarity that may be ; For fo is the Argument, as a manujorday pin ovardin, Not to keep company, no nor to eat : But in that Holy fociety which Christians have one with another in the House of God, this to ouvre Siet, To eat together is the greatest : Whence it is that the aggravation of the Punishment of obstinate persons doth runn in a contrary course, wis courseller, with conception; they are first that out from the Table of the Lord, and afterward from the Houses and Tables of Christians. So then, this text of Cor. 5. not respecting the familiarity and company of them that come to the Lords Table, cannot be alledged to prove it unlawfull, and finfull for a Christian to be found in company, and to go along with the wicked to the Table of the Lord.

Nor that of 2 Thess. 3.14. The words are these: If any man obey not our word by this Epistle, Note that man, and have no company with him, that he may be assumed. Here it is forbidden to have company with a brother that walketh disorderly: So in vers. 6. viz. He speaks of them that were idle and busi-bodyes, vers. 11. The Christians of Thessanica were most of them Artisans and Labourers; and for those to live idly; our of a Calling was a disorderly walking: and

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those the Apostle would have to be punished : The punishment is set down, or 6. comeson: To withdraw themselves from him; and www.priss. To keep no company with him : Now this company cannot be understood of the holy Communion, because it is subjoined to the verb openion, Note that man, which calobe Bern by divers Godly and Learned is interpreted the Act of Excommu- auding #: nication. q.d. Excommunicate him, and have no company with Marlarat. Him : Put him out of the Church : yea, out of all Civill familiarity : Neither invite him to house, nor willingly be yee found in his company. Which is yet more manifelt : if we confider, that this raumida, is to fet fuch a note upon Him as may make him ashamed . Now that could not be by forbearing to communicate in his company. In very deed who should forbear? Is not the Precept directed to the whol Church? Should they all forbear the Communion, and leav him alone at it? Ridiculum. No, they must all perform their duty, each in his place: The Church-officers must set a note upon him : i.e. Denounce him as an unworthy member of the Church, unfit to be admitted, not only to the Table of the Lord, but even unfit to be admitted to any familiarity and fociety with them: The Church-members must do accordingly, i.e. forbear all commerce and communion with him; they must shun him as a Pest and a Plague-sore. So then, neither of these two texts relating properly and directly to the Table of the Lord can be understood, as prohibiting private Christians to communicate in the company of them that ought not to be admitted. Sublato fub jetto quaftionis, rollinienr & accidentia. Much less those other texts which are by some added ex abundenti to fill up room rather then to confirm that cause, viz. All. 3.40. Esb. 5.11. Thefs. 5. 22. & 2 Tim. 3.2.5. For why? When St. Peter faith, Save your felves from this untoward generation. Doth he speak of misbehaviour'd Christians? or rather of misbeleeving Jews? And is it a work of Darkness? Is it an Appearance of evill to attend on Gods ordinance? If it be not fo well performed by these wicked ones as it ought; yet is it not to be accounted evill. Surely it is rather a work of light, and an Appearance of good, how-foever to the wicked and unprepared nothing profitable, is ther no difference betwirt what is evill in the Substance of the Act, and what is so only by Accidentaire, through some defert of the Actor. From Such turn away (faith the Apostle.) What then? Must I therfore turn away from the Communion if they come to it ? No: but in the course of my conversation I must have nothing to do with them : Nay more that text doth not necessarily prove that I must turn away such from the Holy Communion; much less doth it prove that I must turn away my felf because of them. None of those texts do speak home to the point, least of all that of

2 Cor. 6.17. This text doth indeed call for separation: but from whom? Collect this outof the Coherence. In ver. 14. Be not (faith he) unequally whed with un-believers, Not yoked fe. in society and partnership of the shop and stock: in

A Moderate Answer to the Quefison,

Cohabitation and company of the Bed and Bord : Thus to be joined in fociety with Infidels he counteth a yoke, an unequall yoke; and would have them take. heed of it. His Argument is taken from the unequall condition of them: To do this is to couple Rightrousnes with Unrighteousnes, Light with Darkness; Christ with Belial; the Temple of God with Idols : things that can have no commerce together, nor communion: And then inferreth, Wherfore come out from among them, and be yee separate (saith the Lord) and touch not the unclean thing, to. The Church of Corinth lived in the midft of Infidels: No wonder therfore if the Apostle call upon them to teparate from such, to take heed of communion with them, especially in that which he had taxed under the name of Idolatry, and here under that phrase, Touch not the unclean thing . fe, their presence at the Idolatrous feasts, This in speciall would be have them forbear; Now I pray, what is this to the presence of the worthy receiver in the company of unworthy Communicants at the Table of the Lord? Is not he blind that feeth not a large difference, and that the one doth not draw on the other to be unlawfull? Will it follow, that because the Corinthians who were present with Idolaters at their Idol-feafts, are faid to have communion with Idolaters, that therfore he who is in the company of wicked men in their approaching to the Table of the Lord, doth partake with them in their wickednes? If so: Then as the Corinths by so doing are faid to touch the unclean thing : So also these Receivers of whom wee fpeak, by fo doing do also touch the unclean thing. And shall we call the Table of the Lord an unclean thing? Isit also an Idol? Ther is a text in Hage. 22 ver-12-14. which had wont to be alledged to prove that wicked men defile the Ordinances of God. But if so, it is but to themselves not to others: As wholsom meat received into a corrupted flomack turns into noxious humours : and the fame word that is to some the savour of life, is to others (in whom it is not mixed with faith) the favour of Death; to these, but not to others in their company : Ther is an errour in these mens understanding : They conceiv, that meerly to be in company with the wicked, is to communicate with them in their wickednels: They are deceived To communicate in wickednels, is to join fellowship. in the pursuit of wicked intentions : ex.gr. When wicked men take in hand a wicked purpose (to honour an Idol, to set up profanels; to act in the works of darknes, murther, adultery, theevery, perjury, oc. Then to join fociety with them wittingly, is to communicate with them in wickednes. Wittingly, I fay: For those 200, that in the simplicity of their heart went along with Absalom to Hebron, did not communicate with him in his treason tho they went in company. But now, Will any man of wit or reason say, That these wicked men, and these scandalous Brethren, who come to the Table of the Lord unworthily, that they go about a wicked purpose and intention? surely, what faultines soeyer is in them, by which they barr themselves from the Benefit of the Lords Table:

Table; yet the thing that they go about, in it selfe is good, a duty enjoined, yea so aeknowledged by them, in which respect it is that they address themselves unto it. And therfore they that go with them to this, do communicate with them in Good; because they do willingly join their company in the prosecution of those

good intentions. So then none of these texts do speak to the point.

Object. But it will be replyed: That the the letter of the text doth only look upon civill fociety prohibiting that as unlawfull : yet by confequence it will follow : That if the one, yea that which is the less be unlawfull, then the other, yea much more that that is the greater is unlawfull; If no Civill, much less any facred Society. True: but then, you must presuppose the same power of Admitting and feparating : If I may not admit him to mine house, much less may I admit him to the Table of the Lord : supposing me to have the power of Admitting. I grant, that for them that have power to keep him out, he Argument holdeth. The Church-officers of Corinth and Theffalonica were bound to make that inference upon the text of St. Paul; And if they did not, I acknowledge them to have finned. But the case is otherwise in this matter: This doth not prove, that every particular Christian in either of those Churches did finn in comming to the Table of the Lord while these were not removed, if not they, then neither is it finn in any of our Church-members to present himself at the Holy Table, to partake of those holy Mysteries in the company of them that are unworthy. For why? The Table is the Lords : it is he that maketh the feast, that inviteth the guelts, and bids them welcome: Shall any that is invited and prepared yet abstain because of anothers unpreparednes? Tell mee I pray you: Did that text of the Apostle Cor. s. 11. forbid any Christian to eat at another mans table, supposing that this other man hath also invited a scandalous Christian? I trow not. By vertue of that text I may not (as before was faid) invite the scandalous brother, I may not accept of his invitation: But if a third man invite us both, this text doth not bind me to refuse my friends currefie because of such company. If not so : much less to refuse the invitation of God calling me to feast at his holy Table. Did any of those guests in the Parable Mat. 22. turn back when they faw the Man who had not on his wedding garment, and confequently in the state of manifest unworthines and unpreparednes? Did they I say turn back? or is any of them checked for coming in his company? Which brings on the fecond part of the first Argument, viz. That as this case is not prohibited, so neither is it reprehended. 2. No text of Scripture hath reprehended it.

Not that in Cor. 5.1.2. Ther indeed he taxeth the Church of Corinth, that they fuffered the incessuous person still to remain in Communion with them. He blameth them that they were puffed up, i.e. they sought to hide and excuse the fault glorying in the excellency of the mans gifts (for it is conceived that he was a Teacher among them, and that for the eminency of his gifts, they were un-

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willing to separate him from the Congregation.) This he chargeth upon them: and that they had not mourned: What is meant by this mourning is not eafly to determine: That is not to be doubted which fome fay, viz. That ther is good reason why we should mourn for the sin of others (as did those in Ezek. 9.4. who are ther-upon marked in the forehead to be preferved from the common destruction) good reason, I say, both because hereby there groweth a scandall upon the Congregation; as also, because the sinns of others do indanger us (except we mourn for them) in respect of temporall things both goods and life, and all: This I say is not doubted, yet I rather lean to the opinion of them who underfland this mourning; of the indicting a folemn day of Fasting and mourning for the excommunication of that inceltuous person: The custom then was to denounce the fentence of Excommunication in a folemn maner, with the generall mourning and lamentation of the whol affembly invited ther-unto by appointing a time for that Action, So much the learned do observ out of this text, Cor. s. 2. & 2 Cor. 12.0 . And this is that that I conceiv the Apostle meaneth in saying. Tee have not mourned, that he might be put away from among you. And was this the Duty of every particular person in the Congregation? The Epistle indeed is written to the whol Church of Corinth, & respecteth every particular person in the Congregation: But I suppose that St. Paul doth not intend to accuse every particular member either of being puffed, or of not mourning: much less to injoin every man to put on that solemn maner of mourning by indiction of the day. and depouncing the sentence of Excommunication against him.

To beleev that what soever is spoken to the whol Congregation may be executed by every particular member ther-of, is in effect to take away distinction of Orders and officers in the Church and Common-wealth : When God faith Deme. 13. That intifers to Idolatry must be stoned to death; Doth he intend to put every man in Authority to see the execution done immediately; Nay, in case the Magistrate neglect his office, doth this warrantise every man to put the law in execution? Doth not this law of God rather intend that execution pass on legally by the hand of the Officers deputed to hear and determin of fuch matters? When Sr. Paul writing to the Colloffians, Col.4.17. putteth in this exhortation, And fay to Archippus, Take heed to the Ministry which thou bast received in the Lord, that thou fulfill it; Doth he hereby authorise every Collossian to lay this charge upon the Minister? Or is it not rather to be presented to him by the hands of them that were in place and authority? So neither in Cor. 5. He that was not puffed up, was not guilty of communicating in that fin. And suppose that the Church-officers had not done their duty in removing the incestuous perfon (as perhaps they did not remove fome other scandalous brethren from the Church-fociety) ther is nothing in the text to lead us to beleev that St. Paul intended a reproof to them that were not puffed, but indeed mourned privately in

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their devotions to fee such disorder, a reproof I say to them, for that they did not with-draw themselves from the Communion of the Church in their approaching to the Table of the Lord.

Cor. 10. He reprehendeth them who held Communion with Idolaters in their Idol-feasts: and in Cor. 11. them who profaned the Table of the Lord by their unreverent carriage and behaviour at it : using many Arguments to diswade them from that evill, and to perswade them to a reformation : yet doth he not either mention this as a motive, that they did bring fin upon others, or admonish others to forbear communion with them till these things were reformed, least ther-by their conscience should be defiled, and the ordinance of God become unprofitable to them. Yet this had been a very powerfull Argument of perfuafion both to the one & to the other, and doubtless had ther been truth in it, St. Paul would not have forgotten it. The unworthy receiver (faith the Apostle) exerts and drinketh damnation to himself: He saith not, to himself and others: I grant, it doth not follow from the filence of the Apostle, that his sin cannot hurt another beside himself : But this doth follow ; That if to him that hath prepared himself ther had been any danger at all from the presence of others who are unworthy, this had been a fit place for St. Paul to have mentioned it. Which fince he hath not, we conclude, that he who hath examined himfelf, hath done enough to secure him from the danger of eating and drinking damnation to himself, When the Apostle doth set down the causes of that plague that was among the Corinths. doth he mention any such thing as their presence with the wicked in the Dury of Receiving? Or doth the text any wher at all imply it?

We find in Ezek, 22,26. a complaint of the Priests that they had violated and offered violence to the law : that they had profused the Holy things of God : that they put no difference between the Holy and Profane, nor shewed difference between the clean and unclean. And in for. 15.9, the Lord by shewing the Prophet what he would have him to doe, intimateth a Reprehension of the falf-prophers who had not done their duty, viz. To separate the pretions from the vile. But if we look upon the places and weigh them well, we may observ that both texts have reference to the Duty of Teachers and Officers in the Church : They must indeed put a difference betwirt things holy and profane, they must separate the precious from the vile, pronouncing mercy to the one, denouncing judgement to the other : admitting the one to the Holy things, keeping of the other: This must they do and if not, they deserve a just reproof. But what is this to the cause in hand ? Doth this countenance the course of such who condemn those that do not put themfelves from the Holy things of Gods because those be admitted which ought not? Is not this rather to make fad the Heart of the righteous? That of Efay 65. 11. Tee are they that for sake the Lord that prepare a Table for the Troup and furmish a drink offering for the number. This I say hath been alledged to tax the negligence

of them who admit the promiscuous multitude to the Table of the Lord: As if the Prophet had blamed Israel for the like careleines in their Passover and Peace-offerings: wheras the text doth blame their Idolatry, not their profanes: Idolatry in facrificing to Jupiter and Mercury: to the Host of Heaven. But admit it as a tax of negligence and profanes, yet must it not fall upon every particular person: Apply it to the Church officers and spare not; but blame not them, who because the promiscuous multitude are not turn'd away, do not turn away themselves from the Table of the Lord. And so much for the first Argument, &c.

The second Argument.

No man may neglest, either the Duty that he oweth to God; or the Benefit which God reacheth forth to Him upon pretence that another man doth not perform his Duty, or is not fitted to receive the Benefit with Him. Shall not the Husband pray, or Hear and Receiv, because the wife of his Bosome is passionate and irreconciliable? Shall not Lot make half out of Sodome, because his sonin-laws do not prepare to go with him? That it is a Duty to receiv the Sacrament is plain enough by that precept, Do this in Remembrance of mee: That ther is a Benefit reached forth to us in it, is as evident by that word of our Saviour, This is my Body, This is my Blood : He that eateth my flesh, and drinketh my blood, hath everlasting life. Nay more: This Benefit cannot be had without this duty: Except yee eat the flesh of the Son of man, and drinke his blood, yee have no life in you, Joh. 6.53. You will perhaps reply: That Duties must be performed in a right manner, otherwise we may provoke God : Israel must eat the Passover, yet not in their uncleanness, nor with the unclean, say the same of Christians. I grant the Proposition for sound and good: The instance of Israel doth not reach home to the point in hand. It doth not appear by any text of Scripture: That if the Master of the familie did neglect to exclude such as were unclean, that therupon the children or servants did, or might lawfully forbear the Passover.

Add this also, To bring home the Argument more particularly to the cause in hand where a prepared Heart may comply with the principall end of Receiving the Sacrament, therought he not to absent himself for want of the secondary, Reason giveth it. That wher ther is a Duty to be done, a Benefit to be expected: If ther be divers Ends of doing that duty, some more; some less principall: No reason to neglect that by which the Principall end may be obtained, because we cannot obtain the secondary. Now then, As Godehath appointed and ordained this Sacrament; 1. To hold forth the Benefit of Christs death to the worthy Receiver, that by pattaking of Christs sless and then to the members of Christ. 2. To call for and cause in the Society of the faithfull a publick Testification of their mutual love and charity one to another as members of the

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same mysticall body. So, the principall end of Receiving is to continue the Union and Communion with Christ, and all good Christians (the living members of Christ) which was begun in Baptisin: And the secondary is to make profession of it by joining with this and that Affembly of Christians. Now then, fince the primary end of Receiving is our Union with Christ and our union with Chriflians is but the fecondary (For we are not united to Christ by being received into the Congregation, but indeed received into the Congregation because first united to Christ.) Nay fince, the primary end, is Union: and our Profession or Tellification therof is but the second (or third) end of Receiving. Therfore where the Primary end may be obteined, why should the want of the second (or perhaps the third) be accounted any just barr to keep us off. Now, howfoever the mixture of bad with the good, or the scandalous courses of over-many in the Assembly might seem a just barr to our Profession of Communion and Fellowship with this or that Congregation, yet fince it cannot hinder us in obtaining our defire of Union with Christ, and his mysticall Body, why should this mixture be any barr to the Duty enjoined? In very deed if that Profession of our selves to be of the Number of them who hold of Christ and his Church, if this (I say) were the principall end of Receiving the Sacrament, Then were there some shew of Reason to forbear joining with a mixt Assembly: But now. it is otherwise. It were indeed to be wished that the whole Congregation were fuch as that we might affectionatly desire to continue in Communion and Fellowship with them: But if it fall out otherwise through the fault of other men: Can that be a sufficient reason to hinder us from the Sacrament; The prime fruit and Benefit wher-of we may partake of, even in the mixt Affembly? Add this also That it is charitably supposed, ther be some Saints in the Congregation ; and in our address to the Sacrament we do profess our defire of Union and Communion with them : if others intrude themselves, we came not thicker to meet with them. Now the Question is, whether we may neglect the good and godly Christians, and that Duty which we ow to God in respect of them, because of the bad and wicked, whom finding ther, we have not power to remove.

The third Argument.

That Opinion which in the best Ages of the Church hath been condemned of errour: And that which necessarily casteth Christians upon inextricable difficulty's and discomforts, is in all probability erroneous, and therfore not to be embraced: Such is the opinion of them who hold it sinfull for a Christian (tho well-prepared for the holy Sacrament by self-examination according to the Doctrine of the Apostle) to draw near to the Table of the Lord in the company of them that are unjustly permitted to come to that holy Ordinance. That it hath been condemned as erroneous in the best ages of the Church, is eviders

of them who admit the promiscuous multitude to the Table of the Lord: As if the Prophet had blamed Israel for the like careleiness in their Passover and Peace-offerings: wheras the text doth blame their Idolatry, not their profaness: Idolatry in facrificing to Jupiter and Mercury: to the Host of Heaven. But admit it as a tax of negligence and profaness, yet must it not fall upon every particular person: Apply it to the Church-officers and spare not: but blame not them, who because the promiscuous multitude are not turn d away, do not turn away themselves from the Table of the Lord. And so much for the first Argument, &c.

The second Argument.

TO man may neglest, either the Duty that he oweth to God; or the Benefit which God reacheth forth to Him upon pretence that another man doth not perform his Duty, or is not fitted to receive the Benefit with Him. Shall not the Husband pray, or Hear and Receiv, because the wife of his Bosome is passionate and irreconciliable? Shall not Lot make half out of Sodome, because his sonin-laws do not prepare to go with him? That it is a Duty to receiv the Sacrament is plain enough by that precept, Do this in Remembrance of mee: That ther is a Benefit reached forth to us in it, is as evident by that word of our Saviour. This is my Body, This is my Blood : He that eateth my flesh, and arinketh my blood, bath everlasting life. Nay more: This Benefit cannot be had without this duty: Except yee eat the flesh of the Son of man, and drinke his blood, yee have no life in you, Joh. 6.53. You will perhaps reply: That Duties must be performed in a right manner, otherwise we may provoke God : Israel must eat the Passover, yet not in their uncleanness, nor with the unclean, say the same of Christians. I grant the Proposition for sound and good: The instance of Israel doth nor reach home to the point in hand. It doth not appear by any text of Scripture: That if the Master of the familie did neglect to exclude such as were unclean, that therupon the children or servants did, or might lawfully forbear the Passover.

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evident by the story of the Novatians first, and the Donatists afterward, who

Against the Donatists doth St. Augustin dispute, as did St. Cyprian before him against the Novatians. Note here, that often in his books De Bapt contra Donatist, & contra Evescon, Gram. lib. 2, cap. 15. doth St. Austin cite an Authority out of Cyprian, lib de lapses, to prove the conclusion that we have in hand. Not non communicare pecestis alignum erisms cum its in Sacramentorum communicare maneamus.

upon such grounds made a separation from the Church of God, and set up select Congregations of their own; utterly condemning those Churches and Assemblies, who admitted of any such to the Communion of the Church whom they accounted sit to be suspended from the Sacrament, and the society of the faithfull.

That it doth necessarily cast many Christians upon inextricable difficulties and discomforts is evident in this: That if it be unlawfull to receiv the Sacramant in a mixt Assembly: Then it may

fall out that some Christians may for ever be deprived of that Ordinance, and so want that comfort both in life and death, which they might have by it. For why? some have not liberty nor means of separation, and seeking essewhere, exgr. Wives, shildren, servants which are under the Covert and command of their Husbands, Parents, Masters: Some again are shut up in prison; others banished or confined to such a place where this Doctrine is not believed, nor is that Sacrament any where to be had, but in the Parochiall Assemblies of that Place and People. Now for all such to be deprived of the Sacrament, and of the comfort which cometh by it, is a matter of such inconvenience, that it cannot in any probability, be allowed as an Order, and Appointment of Christ. Consequently I conclude; That the Opinion which denyeth it lawfull for a Christian to communicate in a mixt Assembly, is in all probability erroneous and not to be received.

This also may be cast in to make up full weight and measure: That we find in the Gospel our Blessed Saviour not excluding Indas from the Passover, even when he knew that he had conspired with the Priess to betray him. Nor do any of the Disciples, when our Saviour told them, Tee are not all clean, One of you shall betray me, not any of them do call upon Christ to turn out the Traitour, no not when by the Sopp given to Indas, Christ had manifested him to be the man. Wher-in if the Apostles were so blame (so it may be these men may think) as not sufficiently (at that time) carefull to have an Holy Communion by separating the pretious from the vile: yet certainly our blessed Saviour did not at all transgress the Rule of Holiness, Nor would he have permitted Indas to fit so neer them, if any of them might therby fail of Receiving the Benesis that might upon self-preparation be justly expected from that Sacrament. Nor do I know what can be excepted against this, unless any would deny the Necessity of morall eleanness to the preparing and fitting of the Jews for the worthy receiving of the Passover, or boldly avouch that nothing more was required of them but a care

of Ceremoniall purity, and legall purifications of the Flesh: which I suppose is an opinion fo gross and absurd, that none of understanding would own it and avouch it. We read Hezekiah urging the Preparation of the Heart, as an Argument to prevail with God to pardon the neglect of Ceremoniall purification; which had been of no force at all, if those Purifications had not been required only in the way of fignification and commonefaction to put them in mind of that spirituall and morall duty, the Preparation of Heart. If God took any pleasure in washing the hands, and scouring the flesh, why doth our Saviour blame the Phariftes who were but too diligent, and observant of their Ceremonies : No, no : Evident it is, that Sacrifices and Ceremonies, were acceptable only as Institutions, and Admonitions of Morall Duties: As at other times; So in their Preparation of themselves to the Holy Sacrament; Nor was it enough for Indas that he was clean (as farr as the water could reach) no not enough that his feet were washed (if washed they were) by Christ : Since the Heart wasfull of covetousnes and divelish intentions. Whose uncleannels, might it be an hinderance to the Relidue in receiving the Benefit of the Sacrament, Can we with reason beleev, that our Saviour would not have thutt him out, and so have taught them (upon such an occasion) the Necessity of what these men call for with so much importunity?

I close up all in a word: Since neither Scripture nor Reason do conclude it unlawfull. Nay since (the Scripture being silent in the cause, neither prohibiting nor reprehending) Reason doth draw us to conclude against the opinion of these men: I conclude, It is not sinful for a Christian to receiv the Sacrament in a mixt Asembly.

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Appendix.

Extracted out of a Responsary Letter.

To your two Questions propounded in the close of the Letter I return

this breef Answer for your satisfaction.

To the first viz. Whether it be not a sinn in the Minister to deliver the Sacrament to him that is scandalous: i.e. to him who having been such, hath not as yet reconciled himself to God and the Church by publik evidences of his Repentance. I cannot admit the Affirmative for a Truth, viz. It is sin in him except with these limitations.

1. When ther is power in the Hand of the Minister to keep such men off, and to bring them to the Testification of their Repentance. 2. Where it is evident

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A Moderate Answer to the Question,

to the Minister, that the man hath not reconciled himself to God and the Congregation. 3. When the man is indeed scandalous i.e. notoriously known to have given offence. But the tase is otherwise; when either the Minister hath not power in his hand: or when he is not certain of the Mans Non-Repentance, and Non-Reconciliation: Or thirdly, when the man is not indeed scandalous. I say, Not indeed, Because some men account some things to be scandalous which indeed are not. Ther is a scandal to a weak brother in the want of a charitable use of Christian Liberty; Ther is a scandal to them that are without: This latter is only that scandal that deservesh repulse from the Communion: Not the other.

To the second viz, Whether it be not a simin the People to communicate with any such: i.e. To receiv the Communion in the Society of such a Minister, and such a scandalous Brother. I say as before: I cannot affirm it sinfull; except with these limitations. 1. When it is evident to the Christian that such a person is indeed scandalous, and hath not reconciled himself. 2. When it is in the liberty of the Communicant to chuse or resule such company. But the case is otherwise; when it is not evident to him, that the other hath not reconciled himself: or when it is not in the liberty of the Comunicant to resule. Now as it is not in the liberty of the Christian (saving the Duty that he oweth to God) to abstein altogether from the Sacrament: So neither is it in his liberty (saving his duty that he oweth to the Magistrat) to abstain from that Congregation wher-of by vertue of his house and Habitation he is known to be a

Member. At the Communion of the fick peradventure he may forbear from joining in fociety with fuch, if they should defire: Not so, from the publick

Congregation.

FIN IS.

Imprimatur,

CHARLES HERLE.



PARADOX.

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PARADOX.

That designe upon Religion, was not the cause of State misgovernment, but an effect of it.



ow much the English Nation for many yeares has groaned under the oppression of Illegall government, the meanest of understanding among all the people cannot be ignorant. The particular grievances are too well knowne, and too many to be recited in a short Discourse: but whether those illegall a-

ctions of them that fate at the Helme in England proceeded from meere injustice, and temporall ambition, or had a further end, as relating to Popery, and Iesuiticall continuance, is made a great question. Some suppose the latter; and thinke that so great a violation of Lawes tended not only to deprive the people of their just liberty, but to make them Papists as well as Slaves. And indeed there are great inducements to that supposition, considering the many entercourses between Rome and the English Court of late yeares, the particulars of which are fully expressed in some rational discourses, which

I will not here meddle with at all. But let it be granted that there might be a concurrence of wicked designes upon this unhappy Nation; yet it is my opinion that Popery was not the first intended, and chiefe end of our Rulers; but rather fubservient to tyranny, or (as they called it) Absolute Monar-Nor can I thinke that the lefuits taught our Statesmen to be unjust: but the unjustice of those Statesmen taught the Iesuits to hope for their ends; and that the waters would be at last enough troubled for them to fish in. As we shall see the ancient Popes (though then the State of England was of their Religion, and there was nothing for them to feeke further in that kinde) did alwayes take advantage for their temporall ends upon fuch times, and in the reignes of feduced Princes advance their revenues and civill power. Such Princes have therefore been most enslaved by Popes, and their Thrones shaken by Papall thunderbolts, because their Thrones were not fo firmly established in justice as they should have beene. Then when there could be no aime at all at changing of Religion, when there were no lesuits in the world to tempt or plot; this very Kingdome (for forreigne instances are not fo proper) had feduced Princes and wicked Statesmen, who acted the fame parts that we have lately feene, who laboured to overthrow Parliaments, and utterly subvert the Lawes and Liberties of the Kingdome; nor could they have taken greater paines to have brought in a new Religion, then they did to gaine an unlawfull power: by those unhappy actions in Read. of strengthning their estates, they much weakned them, and made themselves lyable to the Popes temporall encroachments, and no doubt had they been of a different Religion, from the Pope, the same injustice had made them more lyable to his Spiritual underminings; and his pretence had been fairer for Religion, though his end were not, which was. only

only power and revenue. For wholoever knows history, can tell what were the great causes from time to time of the Popes anger against any Kingdome, and provoked his excommunications and other cenfores, namely, denying of his power, and Ropping his revenue; nor contradicting the tenents of his Religion, unleffe in the case only as that might cause the former. To keep a Towne, which he claimed from him. has beene called in plaine termes, Herefie, and the parties excommunicated in as great fury as it they had denyed an Article of the Creed. Henry the eight, though he retained that Religion, yet for denying the Papall power, and revenue, was as great an Hereticke as Queen Blizabeth. And the King of Spaine in this age for detayning the Kingdome of Naples from him, is at certaine times accurfed in as folemne manner. as Arrise or the greatest Heretick would be if he were living. So that we fee it could not be matter of Religion, that caused either the Popes encroachments, or the injustice of those Princes: but they were therefore more subject to the Popes injuries, because they had lost that shield that should have beene their defence against him, the strength of right government in a Parliamentary way; by which Edward the first was able to refift him in those things, which King John and others could not doe. And as this Kingdome by bad government was made more lyable to those encroachments in temporalf cases; so may it be in Spirituall matters, when those fenses are brokendowne, by which (next under God) the Church is established and defended: for if they can take away all priviledges of Parliament, and all lawfull power of refiftance from the representative Body of the Kingdom, where is the firength upon earth that should defend our established Religion; but whether our Rulers of late times together with their injustice and oppression of the people did intend to change Religion

or not, I think we need not much trouble our felves to confider: Though they had no defigne upon Popery at all, yet were they enough guilty in robbing the People of those Laws and Liberties which were their due, and a guard to whatfoever else they possessed. Therefore let a State look first upon that cause which is neerest and most visible. If we see thieves breaking of our house, we doe not stay, and make it a long dispute within our selves, what kinde of goods they intend to steal or what they would leave behind but presently apprehend, and cause them to be punished as felons for breaking of the house. And indeed such disputes do somtimes so amuse the People, that whileft they look farther off at things which they cannot fo well perchance, and clearly discerne, they lose the fight or confideration of that, which is neer at hand, and easie to discerne, and which is of concernment and weight enough, though nothing else were put into the scale. Besides, confider this, That our Religion, like a most precious Pearle, and more invalue then all the other goods, is contained within this House, whose walls are thus broken down: perchance those Thieves which breake them, looke not for this Pearle, northinke of it, but some other goods; yet when the walls are broken, another Thiefe, who better understands the value of that Pearle, may come with more eafe, and rob us of it: It was far eafier for the lefuites and the Church of Rome to rob us of the true Religion in England, when the just power of Parliaments, by which (under God) it was established and defended, was so far trodden down; though perchance those Statesmen who trod it downe, had no defigne of letting in the Church of Rome to Supplant the Truth, but only to exercise their own robbery upon mens Estates. But to perswade the truth of this Paradox, I doe not see any reason why I should believe, that those great men, who for many yeares

yeares have fitten at the Helme in England, and given so ill counsell to our Soveraigne, were in the generality Papists, or that way intended; but only tainted with the same injustice and ambition that others were in former times, laboured to bring the People into slavery, that they might oppresse at their pleasure, and stand above the reach of any Law.

Whofoever hath observed how the Sabbath was kept of late yeares at White-Hall, what businesses of Monopolies and other Oppressions were transacted in the afternoon, what kind of Sermons in the forenoon, about State and Prerogative, were preached before the King; he must needs believe that none of these men had any defigne upon Religion at all, neither indeed was there any reason wherefore to attaine those unjust ends, they should defire a change of Religion : for if we confider what Religion will best ferve to advance Tyranny in the Kingdome of England, and look into Hiftory for examples of that kinde (for History hath been counted the best glasse through which Prudence can look, when she makes her judgements upon humane actions) we shall find that Popery could not doe it so well as that Protestant do-Crine which hath been taught at Court thefe thirty yeares; and not only preached, but printed to the publike view by Authority, even to this last yeare 1644. Consider what Principles they maintaine, and against whom they write: Their Advertiries, whom they choose to deale withall, are all the moderne Authors of greatest Learning and Reason. and of all Religious; whom in their writings they stile lefines, and Puritans; under the latter of which names all the Reformed Churches of Europe are intended, except only the Prelatical Clergie of England, to whom, it feems, in the point of flattery to Princes, both Papift and Puritan, with all Dawyers and Politicall Authors are quite opposite: But before.

fore we expresse their Tenents in particular, look into the English Chronicles, and you will find (as we faid before) that direct Poperie did not so much advance Tyrannie, as our late Prelacie. When the Bishops of England had another Head, which was the Pope, you may observe, that in matters of State they went many times very justly, and according to the interest of the whole Common-wealth: in the times of feduced Kings, they many times fided with the Parliament, and opposed the illegall desires of the Prince: many of them gave good advice to Kings, and did excellent offices in reconciling them to their people, and keeping them in the right way. I could give many infrances, especially in three Reigns, which indeed had the most need of such endeavours. But in these latter times, our Protestant Bishops were wholly byassed at the Kings fide, and meere fervants to the Prerogative, against all Interests of the Commonwealth: they never in Parliament gave Vote contrary to any of the Kings defires, how prejudiciall foever it were to the Kingdome in generall, infomuch as the King counted them a fure part of his ffrength in the Lords House, to all purposes; and when their voices in Parliament were lately to be taken away, it was a common speech of the Courtiers, That His Majestie was much weakned by losing fix and twenty voices. But consider now what they have preached and printed concerning Monarchy, and you will wonder that rationall men in any Kingdome, to flatter Princes, should make all Mankinde else of so base a confideration, as if Princes (as one fayes) differed from other men in kinde and nature, no leffe then a Shepheard from his Sheep, or other Heardsman from his Cattell. I will inflance. for brevitie and clearnesse, in one of them, who speakes the pith of all the rest in a large Book printed at oxford this pre-Tent yeare 1644. and dedicated to the Marquelle of ormand; the

the Book is intituled, Sacrofantia Regum Majefias, where that Author undertakes to vindicate the Power and Majefie of Kings against all Puritanicall and Iesuiticall grounds and Principles, as he calls them. Those Puritanicall and Iesuiticals Tenents are all Discourses, that have been written in this Kingdome for defence of the true and lawfull liberties of men, or by any Politicall Author in Europe of note, since Monarchies have been well and Civilly constituted for the behoofe of Mankinde. Among all those Puritanicall and Iesuiticall Tenents which this Author is angry with, and labours eagerly to consute, I will name a few:

I. That a King is greater then any particular man; but lesse in value then the whole body of his People.

II. That a King receives his Cromp from God, but not immediately for it is by the hands of his People.

III. That the power of Kings is different in several Kingdomes; and their Prerogatives according to the Lawes of those Realmes in which they reigne.

IV. That the Rody representative of a whole Kingdome, where there is such, may and ought to restraine the King from impious actions, which tend to the raine of the Kingdome.

V. That People may live without a King, but a King cannot be conceived without People.

VI. That Kings were or do ined for the People, and not the People made for Kings.

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These are some of those Puritannical and Issuical Tenents & the chief, which he condemns so many writers for maintaining, such as Bourchier, Rossew, Buchanan, Suarez, Tho. Aquinus, Ocham, Bellarmine, Marsilius, Aimonius, and many more, whom he there names against himselfe. But the Bishop, with the help only of Scripture, and some places of the Fathers, interpreted and managed by his own reason, is able to encounter them all; and hath drawn these Positions quite contrary to the former. Take them in his own words truly set down, and the places quored.

I. The King is better then all the people put together: and when Davids people say, Thou are better then a thousand of us; that is (saith he) in sound meaning, better then all of us. p.169.

II. The interposing of an humane act in the constitution of a King, doth not hinder his Soveralguty to be immediately from God: That though he gaine the Crown by Election or Conquest, yet be hath it from none but God, and that not mediately, but immediately, p.122.

111. That it is a poore and ignorant shift of Lawyers to wrong the sacred Prerogative of Kings, when they acknowledge no more for the Royalt Prerogative; then what the Municipal Law of the Kingdome hath allowed to is, p. 144.

IV. In abuse of Soveraignty to the ruine of the Kingdome, the Character of Nature doth not entitle us to so much self desence, as in this case to resist the King, p. 9. And in the fift page he saith, That it is not lawfull, in any case or cause, for the Subject, or Subjects, in what notion soever imaginable, singly or joinely, collectively or representatively, to oppose the sacrea Authority of the

the King by force or arms, or so resist him in a defensive or offen-

V. That faying, That a People may be without a King, but not a King without a People, is very deceifful; for (faith he) God fixed Government in one, and appointed a Governour, before that even there were People to be governed, p. 178. And in pag. 84. he faith, That God fixed Monarchy in Adam, before he had any childe; which shows, that God liked best of Monarchy, and that Kings were before People.

VI. That salus Regis is to be preferred before salus Populi; for it hath the prerogative like to the first Table, and salus Populi as the second, p.170.

These are the Positions which he boldly sets down contrary to the first. But will you heare others as good as these, in his own words, and without any straining or hiding any part of the sense, but plainly set down.

I. That Soveraigne power is not originally and radically in the people, nor by way of reduction, as in case of totall defailance of a King and his posterity; the right cannot revers to the Community againe, p. 11.

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III. To derive Kings from the people, is a great differace to Kings, for it makes helicon the bases extrattion should be to a tional creating syche Community; pagent in allered 20, 2010

IV. 19 :

IV. It is a foolish fancy to make any coordinate power in any persons to the Sovereignty of a King, p.62.

V. How different soever Monarchies are in the world, yet there are some prime, radicall, and essential constitutives of Monarchy belonging to all Kings, which are three:

1. They are Potestas fuprema, Subordinate so none but God,

they admit of no coordinate or collaterall power.

2. Perpetua potestas, he cannot fall from his Sovereigniy

3. Potestas legibus soluta, and as they say, from any humane coattive, or coercive power or censure, p. 140.

VI. When any King, or his ancessour hath been cheated out of his sacred rights and Prerogatives by fraud or force, he may at any sit opportunity afterward resume them, p.144.

VII. Seeing that the Puritans doe say that if the Parliament doe erre, the remedy is to be left to the wisdome and instice of God; why will they not acknowledge that it is as sit, when the King transgresses against the rules of government, that the people and subjects submit in patience, till it pleaseth God to send a remedy, p. 148.

VIII. That the old received sentence, Salus populi, suprema lex, must be carefully understood in Monarchy, and that it is more consonant to Scripture to say, Salus Regis suprema populi salus, which thus he Englishes, The safety of the King, and his divine Royall Prerogative is the safest sanctuary for the people, p. 163.

prema lex, be tells us in the femerals, she meaning of it is that the King-

Kingdom or Statemay not only probably and possibly but really and existently be such, that the King must exercise an arbitrary power, not stand upon private mens interest, on transgressing at laws mide for the private good of individuals; but for the preservation of himsalfe and the publicke; may breake through all laws. I his sase may be when sudden forcine invasion, or homebred sedies on threaten King and Kingdome, pa 176.

Of this nature are all the politions and principles, which this booke containes; and not only this booke, but all Treatiles, which have (fince this unhappy difference) been authorifed at Oxford. Some of leffe art and learning, but as much honesty as this Author, expresse the same sense in plainer termes, and tell us, That the King is proprietary Lord of the whole Kingdome, and all mens effaces are his. Another concerning his facred authority, fayes, That if the King, like Mebuchadnezzer, should fet up a golden Image to beadored the whole Parliament, if they refuse that Idolatry, are bound to fuffer death quietly, and not to relift the King. Thele barban rous positions can ferve to no other end then to millead Princes from the wayes of reason and moderation, and to make them lift up their hearts above their brethren, as the Scripture speaks, to make them esteem themselves so far above the rest of Mankinde, as if whole Nations were made for their pleasure, and so subject to them, as the Beasts were to Adam : for so our Author would feem to make them, when, to overthrow (as we faid before) that ever received, and undeniable faving . People were before Kings ; he faves that Adam was a King, before there were any other people. It must needs be therefore granted that his Subjects were Beafts, which is the fame (without jefting) which this Author would have the people in every Monarchy to be: therefore cannot I imagine:

that so holy a thing as Religion was any way in the designe of those English Clergy-men, who wrote against the liberties of their Country, or of those Rulers who governed according to the prescript of that kinde of writing; but only an intention of stretching the Prerogative Royall to such an unmeasurable greatnesse, as might secure and advance the temporal ends of them, which depended on it. But some may object against this Paradox, & fay, Though it be granted that corrupt Statelinen had no aime at all at alteration of Religion; yet furely our greatest Clergy-men had. For what else could make them of late yeares in point of doorine approach to neare to the Church of Rome, unleffe it were a defire of bringing both themselves and others by degrees to a conjunction with it? that they have so written, their books will shew you; but if you would fave a labour of fearthing whole volumes, you may finde their chiefe fentences collected out of their owne bookes, the pages and lines quoted by a Scottish Minister Mr. Robert Baily in a discourse of his called Aurorala mions Landensium, which he sent to our last Parliament of England. The men, whose sentences he there recites, are the Archbishop Land, Montague, Pocklington, Helyn, Shelford, and others; where you may fee what faire approaches in many points of doctrine they make toward the Church of Rome, with what reverence they speak of her; and with what scorn they name the Protestant Churches and their Authors, under the stile of Puritans, but this proves not that their designe was Religion, but rather temporall ends: for these very men have written bitterly against the Church of Rome aland most of them have professed that the Puritans did not so faire nor fundamentally differit from their opinions as the Papifts did But it is true that the Puritans did goe more croffe to their temporall ends, pompe and revenue, then the Papiffs would have

have done. So that extremity of hatred against the Puritan, though he were nearer to them in matter of Religion, caused them to make these approaches towards the Papist, as being not so great an enemy to their temporall promotion. So that we see Religion it selfe was no more the end of their exorbitant actions, then it was of injustice in the great Statesmen, who have laboured with the same disease in all ages and Religions, whensever it hath pleased God by such instruments to punish the sins of any Nation.

FINIS.

(81) Live done. So that extremity of haved round in the Parish. this this were neser to the remare of R and on, caul. the a to make there approaches converds the Paper. as being nor for eventual enemy to their temporall promotion. Some acted lief gloat theld washing or the the he have a ground resultain to a warrant . The sale of the should be and wittelie and have not agent with the place of the fact that a least one of the fact that a second of the to all the film at the set of the

(449)

8 Numb.58.



Defects at Dunnington, and Newbery
Are losse of time, and threaten milery;
The Enamies defeat at Axminister:
Ashby begine from Darby, and Leisester:
Taunton and Abbington wilbere-

liev'd, Church Discipline setling, Carey repriev'd.

From Scotland, newes our Dove doth bring,

Three Lords Imprison'd; there they dirgic sing:

Some other Paffages she doth

And mourns in filence, for our home debate.

Be wise as Serpents, innocent as Doves,

THE

SCOTISH DOVE

Sent out, and Returning;

Brings Intelligence from the Armies of both Kingdomes, and relates other Passages observable for Information and Instruction.

From Friday the 22.0f Novemb. till Friday the 29. of Nov. 1644.

In the close of my last Intelligence, I cold you of a report that was of the plundering of Warmick, the report seemed to make it a totall plunder of the Town: But by good Intelligence I am assured, that it was not so only thus, a party of Horse between 30 Mm m

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(450)

or 40 came from Banbury to Warmick, on Satturday night, about midnight the 17 of this prefent November, and at the end of the Bridge that goeth over the River into the Town, there is a fine called the Spred Eagle, where Iome therefore Carriers to deed the were that evening come in, and were threended towards London on Munday: Thele Banbar, Horse came into this Inne, and rooke a way the packs of cloath, and the Carriers Horses, and some other little hurt they did in the house, and went away, the Alarams coming up into the Town: But the Cavaliers carryed all away. and went that night to Tachbrooke two miles off, where they tooke one Fabr Coales and 2. more out of their beds, and carryed them a way they went that night to Southern, where they flaved at day on Sunday plundering, and the next day to Marfon, but four miles further, where they took fuch things as ferved their own purple. and were not purfued in all this time, but fuffered to take goods. horse, and men, as much, and as many, as they could convey to Banbury

We told you also of a tumor of Prince Rupert, being gone into Suffex with 2. or 3000. Horse, and that they had faced Chichefter, but it was not fo; force few horses, were in some parts of Saffex, and tooke divers horfes, and other plunder, and came backagain; in the mean time the County were drawing their strength into a body, but thaving affurance that the Enemy was gone) they were difinified againe; only a party, who had drink more that bled, went to give an Alaram to Chichester, and made some shot which caused a Beacon to be fired, thinking them to be the Enemy, some of them are set by the heels for their valour, and the rest were fent home to their honfes, and this (as I am informed) is the truth of that businesse. And whereas I told you, that on Thursday last week, we had Intelligence that Col: Recester had taken 80. horse quartered about Newark, it is true, but there is more certain Intelligence come on Munday last, that he cooke zoo horfe, and almost 100 foor; which is a great weakning to Memori Garrison.

Erom Leicester wis gertified that the Leicester Forces buices



((451)

seeding much Areightened Alby de lafout, and have fummoned the House, but were rejected in their offers and demands: There, are joyeed with Leicefter Horfe fome from Derby, and fome from Morningham, they are making Colberton a Garrison, which is about a mile from Albby de-lafoneb; and wilbe a continual thorn in the Enemes lide, to hinder all provisions from them, and to keep them in from plunder, for the feafon of the yeare is not fit for a fiege, men are not able to dye out at this time, especially the weather having been unleasonable die is probable they will make another Gar-

rison it need be, on the other fide of the Enemies Garrison.

From Lyme is certified that the Enemy with about 300 Horse and Foot, were come into Assimpler about 4. miles from Lyme, and had there began to Fortifie that Town, and to make a Garrison to annoy Lyme, as indeed it would, it lying but 4. miles upward into the Country: But the diligent care of the active and faithful Governor, with the rest of the Officers foreseeing the danger, by good advife, refolved to hinder the Enemies defign, and provided prefently to lend out a papty of Horse and Foot so fall upon the E nemy in their quarters, which they did, and fell fuddenly upon them in their quarters: The Enemy were so diligent, that they were not altogether unprovided to make refultance, though to little purpose; for the Lyme men came on with fuch conrage and resolution, that the Enemy after the first charge began to retreat; which our men perceiving, pressed on with the more eagernesse, and entred the Town upon them, routed the Enemy, and beat them from their Artillery; fo that they can every way to fave their lives. Sir Richard Chelmley (the Brother of perfidious Hugh, the Scarberough (Traytor) was fore wounded, not likely to live (some fay he is fince dead of his wounds) Major Walker was flain, and two other Captains, and two Lieutenants, and divers other Souldiers. and many hurr, but all that could, made their setreacto the Chirch where they stood upon their Guard, but fince it is certified that they were not many in the Church of the Enemy, who are all tahen and fled, there were fame prisoners in the Church which are Mmm 2

all rescued, such as the Enemy tooke in the Country. The Lime souldiers took 4 peeces of Ordnance, and about 100 Armes, and good store of other Ammunition, they also rescued divers prisoners, some were men of good worth in the County, which the Enemy had taken prisoners from their houses, whose houses they had also plundered, this was a very brave service, and surely the discreet valiant Governour deserves praise and honour, for this service, as for the sormer, it is Gods mercy that though our great Armies sail, yet that he will work for us by small meanes, it will be to the greater Honour to God, and good men, and to the disho-

nour of them that feek honour by dishonourable wayes.

I am not Ignorant of mens earnest enquiry, to know where the fault was in the milcarriage of the service at Newberr and Dunning. ton, our Armies (as is faid) refusing to fight with the Enemy that came to relieve Dunnington, because they would secure Newberr, which by Battle might have been endangered, and yet afterward quit Newbery, and left it to the Enemy, without friking a blow: I confesse it is a riddle to me, which yet I cannot find out, and am so much unsatisfied in the cause, that I dare not undertake to give satisfaction to others; great fault must need be in some, but because I know not in whom, I will not blame any; I have (I hope withdut offence) formerly commended Major Generall Skippon, and I have heard Lieutenant Generall Crumwell much commended, and wholly clear'd; he hath done God and the Kingdome great good service, I pray God requite him and make him yet a further instrument to haften his work; It is more pleasing to my pen, and heart; to commend vertue in good men, then to complain of any men for their taults; I doubt not but the Honourable Houses of Parliament, will make diligent fearch into the businesse, and render to every one his due, without respect to the person or place of any. Sir William Waller hath given good fatisfaction, and Col: Middleton his Lieutenant Generall is much commeded; furely when the businesse is fifted out, there wilbe fatisfaction given to the world, where the fault is, if in any man, or in any men, they deserve se-

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vere punishment, for the retarders of the Warre are Enemies to God, what ever they professe, and guilty of the blood of many men, which will cry against them, and their fin will find them out: Nor let any man think it is only the fault of fuch men, for it is the finne of the whole Kingdom that causeth it, God for our finnes (thine and mine) hath given up good men to error in Iudgement, & mingled a perverse spirit among men; and caused them to erre in every work, because to every purpose there is time and Indgement, (the missing of that time, makes) the misery of man great upon him, but the wisemans heart discerneth both time and Iudgement: which not discerned, becomes a snare which falleth fuddenly upon men; as birds in a fnare, or as fishes that are taken in an evill net.

We have lost many oportunities, and by it have given the Enemy more advantage then they could have got by the Sword and the misery of a languishing Kingdom cryes under the burden: I pray God we use time better for that we have, present, or to come. We have yet time to Relieve Taunton, and we are able to do it, if God affist. We have yet time to secure Abbington. Oh that we may lay hold on the firelock, if the patte us, the is gone; we have vet time to defend and secure the County of Warwick and Stafford, but the time will not stay with us alwayes; and these Counties

call for help.

It is now a fir time to call for our Brethren the Scots to come Southwards to our help; and Bleffed be God that hath put into the minds and hearts of our Parliament to do it, for they have voted that they shalbe intreated to advance toward these parts.

It is yet a fit time to establish, and settle the Government of the Church, and God be Bleffed the Parliament and Synod, are carefull, and industrious to hasten the work: If we work for God, God will work for us, and we shall see our affaires prosper, we

shall grow stronger, and our Enemies weaker.

There is a directory for prayer, and for preaching, and for Baptisme, and for the Supper of the Lord, which will be without doubt acceptable to God, and all good men: we have long been accustomed to a form, which we (or at least very many) are wedded too, and apt to think better of it then it deserves: But affuredly if we with patience wait but a little, and resolve to serve God in his own way, as is agreeable to the word of Truth, which we have Covenanted and sworn to do; we shall see things served for Gods Glory, and to our content: Who knowes whether God have not brought these great miseries upon us for our analy using of holy things: Was not Vezah smitten dead for laying his hand on the Ark. with which he was not to meddle: Was not Nadah and Abiba, consumed by sire, for offering strange sire: Was not many of the Corinchians smitten with sicknesse, diseases, and death; for their ignorant, and irreverend, receiving of the Lords Supper. If for these sins God have brought sudgement upon us; surely, God will not remove the sudgement, till we reform the evils: If we be sick, and will not accept of a remedy, we perish wilfully: Holinesse and Order will go together, and be established in all Churches, and Congregations very shortly.

It is faid by men of Judgement and Authority, that there is a party sent to relieve Taunton; and another party, to relieve, and secure Abbington; and indeed I believe it is true, that both (it God blesse the endeavour) will speed-

ly be done.

Our Armies are quartered at Reading, Farnham, Oakingham, Henley, and Abbington, &c. The Kings at Newbury, Marthorough, Odiam, Basing, Wallingford, and Blewbury, &c. very sew at Oxford. The Commanders in our Armies, by not giving battle, have lost many Souldiers, who in discontent, are gone away. The Kings Army is grown very weak, though the Malignants say he is strong: Assuredly his Horse are worn our, and many of his Foot gone away: But many more would have been gone, if we had given them battle.

Sir Alexander Carey, who was condemned by the Court Marshall, and should have been beheaded on Munday last, is reprieved, by reason of a Petition, put up to the Commons by his Lady, urging that he was distracted, and not fit to die; also desiring he might have time to dispose of his Estate (but me thinks madmen are as unfit to settle an Estate, as to be hanged) the House is mercy have given him a moneths time.

Fryday, the Archbishop will (I conceive) receive a check: Macquire the Arch Rebell is likely to live another Term: There will want time this Term to determine the Plea of Peerage; And when that is done, he will be quickly dispatcht.

On Tuesday, there came Intelligence from the Earl of Denbigh, that he with the rest of the Commissioners, sent with the Propositions, for a true and

well grounded Peace, had indience on the Lords day last: His Majesty with Prince Rupers, and Prince Maurice, being with Him, in the Garden at Christ-Church in Oxford: His Majesty caused the Earl of Denbigh to read the Propositions, and after asked, if they had any power to treat, to which the Earl answered, they had not: They were onely commanded to bring those Propositions to his Majesty, and defired to have an answer to them, withall convenient speed in writing, one. What the issue will be, we shall shouly least the Kings heart is in Godshand; it is our duty to pray for him, and rest contented, with what God hath decreed in every thing, for that will be our good.

On Fryday next, is appointed a Fift, so'emnly to be kept at Christs-Church, London, for the Ordination of Miristers: Holy Works, ought to be holyly solemnized, which hath been in this Kingdom long omitted, and made meetly customary; which is

nor the least of Englands fins.

From Edinburgh is certified, that they have no confiderable annovance by any enemy in all Scotland; but Montroffe, and the part that is guthered to him: He is at Strabogo, and is furrounded by the Marquesse of Argile; many of his party and chief Officers, are run from him, and come to the Marquesse of Argila, Nathaniel Gordon, a Lievtenant Colonell, and the Lord Cragavar. who were priloners to Montroffe, came away upon their perill; and within two dayes according to promife, returned again: But fince they have made escape, and brought fix with them, who were their Reepers: There are come to Edingburgh three prifoners that were fent from Newcastle, viz. Lord Rev. Lord Corry Ogleby : Awint-Linfer, fometime Earl of Craford; they came into Edingburgh with a very frong Guard, being brought up the High freet, and fo fent to the Tolbooth, the Town prifon: Lord Amink-Linfen is all ready condemned by the Parliament, onely the fentence of Excention is not yet paffed upon him, eith fome further Examination and that he be better prepared for death.

It is much suspected, that a party of the Kings Horse are preparing to ger toward Ashby de la Zouch to relieve that Garrison: It is known to be their design, and may yet be prevented to the Enemies losse: Their Horse generally are weak, but it they be sussened to

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range into those parts, they will get better; and if the enemy can relieve Ashby, we may fear more mischief in Lincolnshire, and a recruit at Newark: The use, or losse, of time, will be happinesse, or misery; and how time should be used to the best advantage, while men consided in seek-self, and faction, more then the publike, I know not: God help us, and direct them that mean well: If they do what they can, the rest will be the easier discovered.

Kent, the worst in esteem at first, is now become the best in action at last; they agree well, and God blesseth them: They have now prepared a considerable party of Horse and Foot, to secure their Country from all incursions of the Enemy. The Gentry serve their Country for love, and duty; not for lucre, and get love. It is no small burden that poor Countries must pay for the Gentries security; and yet (as they are in many places) less themselves, to the mercy, or cruelty of the enemy: This is not a little discontent; for my ear hath heard, and it is Vox popula: But my considernce is, That the wisdom of our redressing Parliament will relieve them, and consider of a way for remedy.

There is in the Town, a rumour, as if Sandall Caffle were surrendred to the Lord Fairfax; but I dare not affirm it for a truth, I have no such assu-

rance, yet I hope it is true.

We have Intelligence, that Saint John Boles from Newark, with a party of Horse (notwithstanding their losse of so many Horse, as lately hath been taken) marcht to Caster, and have plundered divers particular Houses there, and in other places; and have taken prisoners from their own Houses, Master Anderson, and Master Emerson, a Committee man of the County of Lincoln, and carryed themaway.

From Scarborough and Knarsbrough, we have little, not worth relating.

From Crowland is certified, that the Enemy want provision, and we have

hope to enjoy that Garrison again within tew dayes.

From Oxford we have Intelligence, That whereas all the Commissioners were at first Lodged at the Kathernikheel, they are now by the Kings appointment divided; the English are their still, but the Scotch are appointed to Lodgings by themselves.

This day there was a Message sent from the Commons to the Lords, for a dispatch of the Bishop of Canterbury; but the Lords returned not an answer by the Message; but would send an answer by Messages of their own.

The Earl of Manchester was to make his answer to the Househis day, and

as the rest (so his) was committed.

Printed according to Order for L.C.

The true Informer:

Continuing a Collection of the most Speciall and Observable

PASSAGES.

From divers parts of the Kingdome, and from

CE.of Denbigh. Col. Maffie. His Maiefty.

Sir Skellum Greenvile. P.Rupert. L. Fairfax.

SL Herbert. SLyme Forces. P. Maurice.

From Saturday Novemb. 23. to Saturday Novemb. 30. 1644.

The taking of a ship coming from Apsum in Devenshire laden with Malignants goods, to a great value, by the Garrison of Lyme. A Petition of the common Councell of London presented yesterday to the House of Commons, for freedy sending of coals from Newcastle, and repaiment of the moneys contributed for reducing thereof, with the Parliaments Answer thereunto. Monmonth town and castle taken by the L. Herbert of Ragland his Forces. A defigne of the Enemy to fire Plymouth, prevented and counterplotted, 200. of their Forces kild, and many taken. Knare borough Castle battered by the L. Fair fax his Forces, Southam plundered by the Cavaliers of Banbury Cuftle.



He publike affaires have of late (contrary to common expectation) been very much retarded, which hath occasioned some unserlednesse in the minds of most men. Give me leave in the first place to prefent fomthing which may be a meanes to compose their spirits, that so setting aside all late miscarria-

ges, which will fomtimes inevitably fall out, even amongst those

(418)

which are most cordial to the Cause, every man in his fphere (as well the Sou'dier as others) laying aside all discouragements and discontenuments, yet ingage his hand and heart to set forward the pub-

like fervice against the common enemy.

Two things ought more especially to be done, to wreftle with. God, to fight with our enewies- you cannot in your wrestling take better hold of God, then by the skirt of a promise, you cannot fight better against your enemies then by faith. The Devill, with whom especially we fight in the se warres, will not be killed with swords and knives, this is our victory whereby we overcome the world, even our faith. It is related of M. Tindall, that when he was in the Netherlands, there was a Conjurer that could command dishes of meat from ieverall mens tables, to that he would invite his friend to fuch a dish of meat from such or such a mans table: divers going to fee his exploit, M. Tindall went with the reft, if it might be, to hinder it, and when he came, fet himfelfe in a way, believing to hinder this Conjurers proceedings, which he accordingly did : for when the wretched man should have perfected his designe, his hands were held by M. Tindalls laith, and heleried out and faid, I cannot doe it, there fits the man that interrupts me, or to that effect. What will not faith do, if good, what will it not hinder if evill? I will not fay that in these sad dayes of ours we have to deale with Conjurers, but furely with fuch persons as through their villany and thefts are able not onely to command mens diffies off their tables, but all their goods out of their houses, whereof Newbury, Basing-Stoke, Wantage, Southam, and other places where they come are fad instances. O that we had but faith, we might foon believe them out of all their plunderings: could we but look upon Gods promifes in Scripture, they would much raife up our faith, and keep us from discouragements: when Johna was to bring the children of Ifrael into Camaan, and fo to meet with many enemies, before he went out, God and Moses and the people bestowed their severall exhortations upon him, and all of them wish him to be of good courage, and not to feare. Why fo? Abulenfis observes, Rationabiliter enim timere potuit Joshua, Fostma might rationally feare, for he faw how Moses was provoked to fin against God, and to be angry, and therefore to be kept out of Canaan But 70/hw : ftrengtheneth himself with this promise, Fear not (fays God) neither be dismaid, for I am with thee; to now, are there

1 419)

any oppressed with divers seares because of those many enemies that are rilen up against the Church of God in this Kingdome, the Lord hath faid that as their enemies fo their helpe should bee : are there enemi sin every part? there shall be helpes in every part, yea and although many of those who pretend to be helpers fall off or prove negligent, yet by those few and weake ones that are left, will God were deliverance, though the enemie are never fo many, nor never to cruell. When Sifera and all his hoft were discomfitted, what were the helpers : were not Deborah and Jaell with her hammer aamongst them, and faith the Text, So let all thine enemies perish. It is not onely a prayer, but a prophecy. I have read of Melantton, that when Charles the 5, and the Pope of Rome threatened the Protestants with fire and sword, Luther, Melantthon, and others got together to feek a way for themselves, their little ones, and subfrance, and after long deliberations, Melanthon, tired out with labour, upon a certaine day rose up (with much sadnesse of spirit) to go speake with some that inquired after him at the gate, in his return to his company, he heard in a roome as he passed by some noise, whereupon he put aside the doore where it was, and saw the Ministers wives of the place praying and praifing God with their children, whereupon he returned to his company very cheerfull, and with much refreshment of spirit; Luther elpying his alacrity of countenance; faid thus to him, Melandbon, how commeth it to passe that you return fo joy full, that went out even now fo forrowfull ? he answered, Let us be of good comfort, for I have feen them that will fight for us, and defend us: Luther askes, what those stout and brave Captains were? O fayes Melantihon, they are the chaft wives and vertuous children of holy men: Melanthon thought fuch Helpers were brave fouldiers in his time. There are many fuch helpers as thele in this Kingdome; look into any part, and where ever any enemie is railed up, there are helpers also, some or other, whom God hath raifed up to make refistance the let us not be discouraged at the inconfiderablenesse of the meanes: what brave exploits have been performed by the worthy Governours of Glocester, Lyme, Poole, Nottingham, Taunton, Derby, Leicester, and Plymouth, with very small parties, when our greater powers have not so often beene crowned with fo much successe.

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Monmonth.

I shall first give you an account of some ill newes, whereof we were advertised on Wednesday Novemb. 27. concerning the reposfession of Mona outh Castle by the Enemy: the manner of their taking thereof was then related to be thus. Col. Mallie, Governour of Glocester, having intelligence that a partie of the Kings Forces were upon the edge of Glocestershire, marched forth with a partie towards them on Saturday was fevennight laft, leaving 600, in Glocefter for the fafety the eof. After his marching away thele 600. which he left, drew forth from Glocester, and appointed another partie of the Garrison of Monmouth to meet with them, which accordingly they did, intending to have fallen upon the Enemies forces at Skipton upon Stowers; whereof the Lord Herbers Governour of Raland Castle having intelligence, and that there was but a finall partie left in Monmouth, first fent out 7.or 8. of his fouldiers who came to Monmouth like Countrey-men, and fell in discourse with the Sentinel s, faigning themselves to be of the Parliaments partie, but at last when the Sentinels were most secure, two Troups of horse were ready, who watching the fittest opportunity, broke through the Sentinels, and the bridge being downe, broke into the Castle, mastered it, and have now rosessed themselves thereof, though I believe they will not long hold out after the vigilant and a-Ctive Commander Col. Massie his intelligence thereof, who will not condescend to have such ill neighbours continue neete him without force Martiall falutations.

Redding

For the flate of both the chiefe Armies preservame, we can now onely certifie you thus much, that the head Quarters of the Lord Generalls Army are at Redding, where the greatest part of his Foot are: the Earl of Manchesters shorts are quartered in the East of Berkshire, bordering upon Middlesex, and Sir William Wallers about Farnham in Surrey whe London Brigade under the command of Sir James Harringtona e at Henley. We heare that Sir William Wallers Army is designed to march into the West with a partie of horse and Dragoones, for reliefe of our Forces in Taunton Castle, which we hope to be true; for they are now brought into some distresse for want of provisions.

Farrington

For the present condition of the Kings Army, they are not as yet come to Petworth, or Lewis, as our Malignants reported, nor will probably march that way : the Kings Head Quarters are at Farrington on the West of Berkshire, there are 3000. Horse and Foot under the command of P. Rupert quartered there, and at Hinton, Buck and, and fo as far as Cumner-lodge on the West fide of Abbington, there are two Regiments of the Kings old Foot drawne into Oxford, whereof the Queenes Regiment of white coates is one, and the other Regiment is of the old fouldiers that went into the West lately recruited. The Reare of the Kings Army is at Wantage and Lamborne, on the other fide of Abbington, between Wallingford and Farrington, and a partie of Foot are deligned for to maintaine the passage of a Bridge over the River to Oxford; also there are 1800 of the Kings horse at Bising Odiam, and other pirts in Hampshire, which make his Army in all to be about 9000, the Kings horfe which are in Hampshire have already done much mischief in that County by plundering and pillaging the inhabitants: they demand no lefte then 40 thousand pounds, which they say is due to His Majelly for contribution fince their departure thence, and threaten to deale very cruelly with the fe that shall refuse or negle & to bring in their A deliments, turnilly said of bases

Oxford and le being at

For the delivery of the Propositions of peace to His Maj sty in Christ-Church Garden in Oxford on the Lotds day last by the E. of Denbigh, I shall only observe the carriage of P. Rupert and P. Manrice who were then present who fell into so unserving a gesture of laughter, that His Majesty similals reproved them. His Majesty demanded whether they had any power to treat, to which when answer was made negatively, and that they were only to have an Answer in writing, he promised to returne one with all speed.

Out of the West it is certified, that Skellum Greenvile carries himself very imperiously, and hath lately hanged up divers Cons a 'es for refusing to gather his Taxations. He had lately a designe to have fired Plymouth, and for that purpose provided store of Eire-balls, which he caused to be thrown in in the night, intending to have stormed it at that instant, but the designe being knowne to our Porces within.

(422)

within, counterploted, and fired some empty barnes, upon which the enemy thinking their designe had been accomplished, drew towards it, whereupon the Plymouth Forces issued out, and having placed their Ambuscadoes, cut off about 200. of them, and tooke didivers prisoners with little losse.

By this meanes the Garrison of Plymouth have had an opportunity to inlarge their horse-quarters, which before were much straitened, for that they had very little hay lest, and were forced to keep their horses with that grasse only which was within the Line: whereas now upon the receipt of the 2000 pound desired by them,

they will be in a good condition to oppose the enemy.

Warwick.

From Warwick it is certified, that on Saturday Novemb. 17. 1bout midnight a partie of the enemies horse came from Banbury thither, and at the end of the Bridge that goeth over the River into the town, there is an Inn called the foread Eagle, where some Glocelter Carriers lodged that were that evenning come in, and intended to come for London on Munday: the Banbury, horfe came into the Inn, and took away packs of Cloath and Carriers Horses, and some other little burt they did in the house, continuing there drinking till about 4. of the clock in the morning, about which time they founded their Trumpets and so the Alarum came up to the Castle, but the Cavaliers carried all away and went that night to Tachbrooke 2. miles off, where they took one John Conles and 2. others out of their beds, and carried them away: they went that night to Southham, where they stayed all the Lords day plundering, and the next day to Marson, but 4. miles further, where they took such things as ferved their own purpose, and were not pursued in all this time, but tooke goods, horse and men, as many as they could conveigh to Banbury; the cloth was most of it red, of which we heare they have fince made themselves suites of apparrell, and still vapour very much up and down those parts.

Scotland.

From Edingburgh in Scotland we have intelligence, that the enemies Forces are for the most part quelled in all that Kingdome, so that they are not now much disturbed by them. The E. of Montrosse and his Adherents are at Strabogo, and are surrounded by the M. of Argile, many of his partie and chiefe Officers run from him

him to the M. of Argile, Lievt Col. Nathanael Gordon and the Lord Crag even who were prisoners to Montrosse, came away upon their perill, and within two dayes returned, according to their ingagement, but have since (as we heare) made an escape, and brought with them six that were their Keepers. The L. Cony-Ogleby, L. Rey, Armink-Linsey, somtime Barlot Crasford, are brought prisoners to Edinburgh from Newcasse with a strong guard, being brought up the high street, and so tent to the Tolbooth the Town prison. The Lord Anink-Linsey is already condemned by the Parliament, but the sentence of execution is not yet past upon him till some further examination. The rest will speedily be brought to Triall.

Newarke.

Out of Lincolnshire it is certified, that Sir John Boles, not with-standing the losse of fix score horse, 100 muskets, and 78 prisoners, lately taken by Col. Rainsboroughs Regiment, marched out of Newark to Caster, and plundered severall houses there and in other places, and taken M. Anderson and M. Emerson a Committee-man of Lincolnshire, from their own houses, and carried them to Newark: the enemy at Croyland want provision and are much streitned by out Forrces, who hope suddenly to give a good account thereof.

Westminster.
Thursday Novemb. 28. the House of Commons sent a Messenger to the Lords for a speedy dispatch of the Archbishop of Canterbury,

which the Lords intended to take into confideration the next day.

The same day the Earlof Manchester made his report concerning the estate of both Armies at Dennington Castle: the further consideration whereof was reterred to a Committee of Lords.

This day Letters came from Derby which advertise, that the Derby, Leicester, and Nottingham Forces are forbifying at Coleorton, within two miles of Ashby de la Zonck, and that their works

will be speedily finished.

From Oxford it is further certified, that the Commissioners which carried the Propositions of peace from the Parliament who were first lodged at the Katherine wheele, are now by His Majesties appointment separated, the English remaining there still, but the Scotch have other lodgings designed them by themselves.

Forraigne parts.

For newes from forraigne parts, the most remarkable this week is

that Gustaviu Horne hath given a great overthrow to the Danes, killed 2500, and taken many prisoners.

The Queen of England is in hopes to procure money in France, but left that should not succeed, she hath fent Sir Kenelme Digby to Rome, to congratulate his un-holinesse the new Pope there.

Friday Novemb. 29. a Fast was kept at S. Lawrence Church to implore the blessing of the Almighty upon the proceedings of the Divines appointed by Ordinance of Parliament for Ordination of Ministers, where there preached D. Burges, after the conclusion of whose Sermon there were divers Ministers ordained after a most solution of their faith and knowledge, D. Burges giving them many solid and pithic exhortations, and directions for the mannaging and performance of the Office of the Ministerie.

Out of Yorkshire it is advertised, that the L. Fairfax Forces continue before Knare borough Cassle, they have much battered it with their great pieces, and hope shortly to give a good account thereof.

Friday Novemb, 29.2 Petition was presented to the House of Commons, by Alderman Addams, in the name of the Common Counsell of the City of London; wherein they desired, That care may be taken that the coales at Newcastle may be sold at a reasonable rate, and with all expedition sent to the City, which is much needstated for want of them, and likewise that such who have contributed their monies for the reducing of Newcastle might (according to the Ordinance) have their monies repaid them. Which was thought reasonable by the House, and accordingly referred to a Committee to consider of a fit way to satisfie the distres of the Petitioners.

The same day there came Letters from Lime, whereby it was certified, that a ship laden with malignants goods, to a great value, belonging to the Malignants of Epsum in Deavonshire, who intended to send their goods beyond Sea, was latelie driven into Lime, which the Lime forces possessed themselves of, and desired to know the pleasure of the house itherein: whereupon the House ordered in that one halfe of the goods should be disposed of for the use of the Towns and the other for the service of the West. The same Letters further advertised, that there was a French ship also driven neere to Lime, indeavouring to escape the Lime Forces, and put in its Portland Castle was sunk with the men and goods therein.

Printed for T. Bates, and J.W.J. 1644.

PARAENETICK

HUMBLE ADDRESSE

TO THE PARLIAMENT

AND ASSEMBLY

FOR (NOT LOOSE, BUT)

CHRISTIAN LIBERTIE.

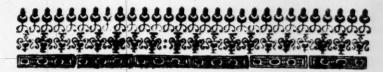
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Montanto: 30: LONDON:

Printed by Matthew Simmons for Henry Overton in Popes-Head-Alley. 1644.





PARAENETICK, OR HUMBLE ADDRESSE to the Parliament and Assembly for (not loofe, but) CHRISTIAN LIBERTIE.



HERE have been many Nayles and Goades sharpened in this Argument, by Masters of the Assemblies, if there were but a steady hand to drive them home, and fasten them. The LORD fasten them by his Spirit, in the hearts of all whom they concerne, of all before whom now lyes an opportunitie of killing and making alive, that yee

doe not now put out that onely Coale that is left to us, (after all our fufferings and privations) our Christian Libertie.

How have wee promised our selves (not in the least distiding the Reasonablenesse of such an Expectation) that though wee did eat the bread of affliction, and drink the mater of adversitie, yet our eyes should see our Teachers, and they should no more be thrust into Corners? And if this hope faile us, wee are of all men most miserable. Had wee not better, if wee had looked at our selves onely, and not at the common Cause, while wee had something, to have betaken our selves into some remote Hand; then after the losse of all to

A 2

have it fet on the score of a mercy and kindnes to us, to be quietly difmist thither? Wherein wee should finde it (for wee already feele the workings of it) no small aggravation of our Affiction, the Confideration of those from whose faces we see. It it were an Enemy, (deare Friends and Brethren) if it were the Bishops doings, wee should not marvaile, we could better beare it; but what, you, our Brethren, our Companions once in the fame iron yoke and furnace of afdiction, (the dearest Remembrance that can be) that have prayed and fifted together in Corners, that have face and wept together by the Rivers of Babylon, remembring Sion; and banged our Hups upon the Willowes, bemoaning our felves oft to one another; and are the fame men fill both for Religion toward Godsand affection toward you! O well it not in Guto, publifo it not in Arkelon, lest the Philistims rejoyce, and the daughter of the wicircum iled triworth. Let not Malignants heare of it, Papills and Atheifts, Neutrall Protestants, and hollow-hearted Professors: and oh that the thousand yeares were begun that the Devill were thut up too, (who rather is let looke now) that there be not joy in hell for the divisions of the Brethren! But feemes it not reasonable to you (that which seemes so reasonable to Christ) that we who have suffered with you, should reigne with you, and that Comfort being restored to ferufalen, all her manuers should have a share in it? Or are wee those vasialis alone that now in this yeare of Jubilee, must whether wee will or no, have our eares boared, when all other liberties are vindicated? Is it for that wee have no Tertullus to plead our Caule, or for that wee are few and peaceable, and you may use us how you lift? Sure it is not in you to make fo ill an use of our good Principles? However, be it knowne to you, our Redeemer is firong, and though he be gone a long journey, yet he will come upon those Evill forwants, that (fecure through his delay) fall a beating in flead of feeding their fellow-fervants ; He will come in an house when they are not aware, and look not for him; as he did before your eyes upon the domineering generation of the Prelacy. The more you oppresse us, the more wee shall grow. Refraine from us therefore, and let us alone; for if this Counfell, or this work be of men, it will come to naught, but if it be of God, yee cannot overthrow it, left haply seele found fighters against God. Stand therefore to Gods arbitrament. If we build upon the true foundation, with bay and simbble, the day shall declare it; for it shall be revealed by fire, and our work shall

be burnt, though wee shall be faved.

Prejudice not your felves further (Brethren) or your way: For God hath faid; * There shall be no destroying beast in all his holy Mountaine. The Beafts of prey come from Mount Seir, not from Mount Sion. Efue was rough, hairy, and lordly: faceb was smooth, plaine, and pleasant. Is it a forme agreeable to you, to be as that Image in Nebuchadnezzars Vition, That was decadfull and terrible, baving great iron teeth, devowing and breaking in pieces, and framping the residue with the feet? Or will you not rather ride on and prosper, because of truth, and righteousnesse, and meeknesse? So should you carry the hearts and votes of all men along with you, but those that we loft. And we trufted wee had feene a hopefull beginning, that wee might have improved to a greater Expectation; when (belides former expresse incouragements ministred to us by pregnant passages of great note and observation with us in certain Declarations or Ordinances of Parliament, which except need be, we are loath to repeat) God had lately put it into the heart of the Parliament, to consider the just and merciful accommodation of tender Consciences. Which makes us the more amazed and aftonished at the fudden prejudice wee feame to have received in their affections, and the varied, yea, contrary aspect both of Parliament and Asfembly upon us, who are no other then wee were before, and have continued in your feverall and respective service and affiftance, with the same faithfulnesse since as ever : Wherein God hath been very mercifull unto us, (whether it be acknowledged to us or no, it must be acknowledged by us to him) that hath made us faithfull, and not one Instance can be given of the contrary: * And mee lookt for peace, and there's no good, and for the time of heating, and behold trouble; Yet wee are neither fo prophane nor desperate, as (with Esau) to fell our Birth-right for a messe of pottage, nor our hopes in your Justice and Clemency, for the quiet injoyment of it, for a thing of naught. Wee hope this feeming remittion and intermifsion of these Counsels of peace in behalfe of us, thall but make them rebound the higher, and run the stronger. And therefore wee cease not to pray for you, (most just Senators) that God would hide repentance from your eyes; that the Lord that flirr'd up Cyrus, Darius, and Artaxerxes, and hedg'd them in by his power.

* Efay 11. 9.

* jer. 14. 19.

full Spirit would keepe this in the thought and purpose of your heart, till you have brought it to perfection. Truly there is a dreadfull opportunity before you of gladding the hearts of thousands, your kindnesse unto whom Christ will put upon his own account; a dreadfull opportunity, I say, if either omitted, or not proportionably improved. Let it never be said, yee did run well, who did hinder you? nay, who can hinder you, or who shall harm you if you be followers of that that is good? There is nothing (under Christ) wanting to make us live quietly by one another, though of severall judgements, whilest we agree in funda-

mentals, but your word to bid us do fo.

Is it not time for the Lords Harbingers and Trumpeters, to found the allarm to the great and dreadfull day of the Lord, and to apply your felves now to turne the hearts of fathers to the children. and of the children to the fathers, lest the Lord come and smite the earth with a curfe? Nay, hath hee not forely smitten us, for not only the neglect, but the contempt of this prescription by a contrary practifing, even fetting the Fathers, the nurfing-fathers of the Church (those that should be so) against their children? And indeed excuse us, if when wee consider how faire wee were for a good iffue of these common troubles of late, when God gave us those many Occasions, and those solemne Opportunities of praise and thanksgiving, when some can say (if ever) they found their hearts then drawn forth in earnest supplications and triumphant expectations of a smooth successe; and instead thereof, what an unufuall returne wee had from the hand of God, contrary to the tenour of his former proceedings, beating back our hopes upon us? and when wee compare this with former the like paffages of providence in the like juncture of times; (as that ill successe that interrupted the Petition ready to be presented at the Common-Councel against us) and also compare these with some Scriptures, and Scripture examples, How God hath made Jerusalem a burthenfome flone, &c. Zech. 12. and how he hath formerly rebuked kings for his peoples fakes, faying, Touch not mine anvinted, &c. and how he brought Artaxerxes and his Realm under wrath for that cause, Egra 7. and confider how righteous this is that if the children fall out the father should make the third; excuse us, I say, if we can give no better account of these things but the Lords jealousie over his peoples liberties. Where-

Wherefore, if pity will not move you, let equity at least constrain you: * Let no man go beyond or defraud his brother, saith the 'I Thes, 4.6. Apostle. Have you taken of us a price? deny us not our commodity; Christ bought our liberties for us with his blood, wee have bought them over again at your hands with our own blood, shed not for our selves only, but for you also. We have set you down, as it were, where you would be; We have dislodged the Canamites before you, wee are necessitated to passe on further; it were but your duty to march on before us, and give us quiet poffeilion with you. Wee have fought, and adventured purse and person upon this expectation of Liberty, (not of another Religion, but) of this way of walking in your Religion; as of the Liberty of the Religion it felf, which we eyed in the first place; If nothing lesse was in your hearts, why did you not tell us so? Nay, why hath the Assembly born us in hand with such hopes and intimations? Why have such Considerations been tendred to us, intimating; nay, almost affuring us, an after-liberty upon condition of a present modesty in that juncture of time only. For what else is the tenour of the 5th Confideration, published Dec. 23. 1643. in these words, That it is not to be doubted, but the Counsels of the Askembly, and the care of the Parliament will be, not only to reforme and set up Religion throughout the Nation, but will concurre to preserve what ever shall appeare to be the RIGHTS of particular CONGREGATIONS, according to the Word, and to be are with fuch whose Consciences cannot in all things conform to the publike Rule fo far as the Word of God would have them born with all, which is all that we defire. What did you do with those terms, The Rights of particular Congregations? and these contradistinguished to the generall Reformation and fetting up of Religion through the Kingdome, if you did not speake to our sense? Eut (you will say) 'tis cautioned, What ever shall appeare according to the Word. To whom mean you it should appeare? To your selves? What promise were this? To preserve what ever appeares to you, is not grace, but debt; and if this was your meaning, you might have faid more properly, When ever these Rights should appear to you; and if by according to the Word | you meant only, in your own interpretation, that's northank-worthy: what bait is held out to us therein, but a miferable collusion? But the latter part of the Consideration is more exprelle,

expresse, which promise a bearing with those whose Consciences cannot in all things conform to the publique Rule. And what though it follow, fo f.w as the Word of God would have them born with all? for that implies a concession, that the Word would have them born withall; otherwise why do you bob our mouths with these Apples of liberty and toleration, and condescend to terms of the measure thereof, if no fuch thing in any degree be due unto us, or warrantable by the Word? Why then do you give place to us fo much, as for an house? and if a toleration duly bounded be divine, then how have you indeavoured it; or why do you not indeavour that degree? What jot or tittle of toleration have you yet brought forth, or do you give us hopes of in your proceedings hitherto? What things more terrible, and more void and exclusive of all bearing and forbearing can you meditate yet, then Fines, Prisons, Exile, prohibiting the exercise of our Way and our Ministery, but upon hard conditions; which things wee have too much cause to feare and expect, as not exceeding the rate and proportion of some present conclusions, and more menacing agitations. Judge now whether the performance of this Confideration be not yet wholly in arrere to us.

And to minde you of some other passages; What do you in that earnest intreating Ministers and People (Consid. 6.) to forbeare for a convenient time, the joyning themselves into Churchfocieties, untill they fee whether the right Rule will not be commended to them in an orderly may? I fay, what do you in this, but fet us at liberty afterwards? And why do you there befpeak us as free-men, if you made account (and it be in your power) to make us bond-men, or use us so? And further, why doth the Assembly (in the 7th Confideration) glance with that congratulatory respect upon the liberty, to serve God according to his Word, which we injoy in this time, more then hath been at any time in England fince the beginning of the Reformation, if it be not a just liberty? and if it be just, why doth it begin to be contracted? at least some part of that liberty wee have injoyed? viz. preaching without ordination, till we can have it according to our consciences? And laftly, do you not cherish as great a hope in us, as all that wee have ask'd, or shall aske, comes to, in the last Consideration; where you pawn your own hopes to cherish ours, that wee shall never

never come to suffer for doing what shall appeare to be cur duty, though not co-incident with the publique Rule given us; where you must mean what shall apeare [10 100] to be cur duty; for wee cannot feare we shall ever suffer by you for what appeares [10 100] to be our duty. And how can you be conforters of us in our sufferings, as you are in the sequele of that Confideration, if they be not sufferings for righteensnesse sade and if they be, how miferable men are you, to be the authors of them? Or do you count it no suffering for all the Ministers of this Way to be deprived of their livelihoods and opportunities to see God with their gifts, and their slocks depending on them berest of their food? Pardon this repetition, it is not done to reproach or upbraid you,

but timely to warn and remember you.

These were not over forward expressions only dropping casually from some more remisse and neutrall spirits undertaking for you without your warrant (which you might judge it credulity in us to reckon upon, and injury to challenge you by) but ferious deliberations and conclusions of your own ministed to us by some in the name of you all, not whifeer'd in the eare, but published to the world, and to be understood in the proper, plain, and naturall fense of the words and phrases commonly, holding forth to us a bait of timely and feafonable liberty. Now your intention herein was either fained, meerly to make us fleep away our opportunity upon the knees of vain promifes and hopes, till your cords were twifted, and your bonds upon us; and to all these passages are but pairousea, empty forms, and shapes, words fill'd with wind, condensed by a sleighty contexture, into a very promising and specious appearance only, which is not to speake the truth in Christ, but to be corrupted from the simplicity that is in Him; Or your intention was reall, as indeed purpoting to gratifie and accommodate us after the Rule agreed upon for the Kingdome; and fo there was reality in your words, which is that alone that honest men will offer, and wise men consider; and if so, this design was either good or evill: If evill, then it might not be undertaken for the greatest good that could come thereof; and why do you not retract and repent publikely of giving fuch hopes in your Confiderations? But if it were good and just, why is it not pursued? Whether these do call upon you audibly, being your own words, promifes,

promises, ingagements, let all indifferent men judge; but surely our lives spent for you cry aloud for love and mercy to be shewed us from you; Thou fast not muzzle the mouth of the Oxe that treadeth out the come: Hee that planteth a Viney and, shall eat of the fruit thereof. Doth God take care for Oxen? would hee not have us die in an Oxes debt? and is it meet and congruous his children (whom he can maintain without being beholding to the world) should hire out themselves for nothing more then the common, when they fam would, but cannot live upon it? God forbid all our priviledge should be, that wee shall be last eaten, that when you have done with the more dangerous enemy, you should turn your hand upon us; shall this foul blot of ingratitude lie upon you? Will you fo bury all your fame and glorious achievements in fo horrid a pit? Will you so disappoint the expectation of meek souls, who hope for this, as an additionall recompence (next to the liberties of the Kingdome, and of the Protestant Religion) for the lives of Brethren, Husbands, Friends loft in the publique service and defence? How inaccessible soever such cries may be to your eares now through the multitude of your bufinetles and tumultuoutnesse of your thoughts for present; yet fure there will be a dead of the night, when the least noise will be heard; I had rather fav, there will be a morning, when your eyes will be opened, and it will not repent you, the kindnesse you have shewed, and the violence you have forborn to tender consciences. Good, my brethren, is your fleep too fweet unto you, and your beds too foft, and your consciences at too much ease, that you defire to create more trouble unto your felves, and to bring the neglected wites of the dead (facred among all) upon you, who laid down their lives upon no other condition, then Liberty, first of the Kingdome, then of the Conscience in the Protestant Religion, that they nor you might be inflavidin either; would it not shame you, the cry of the widows and orphanes of fuch persons. Do you take away my liberty, refore my husband who died to purchase it for you? would it not fcare you, should the Ghosts of those persons that have died in this Caufe (those many hundred souls, that while they lived, were laden with the reproach of their confciences, but sufficiently vindicated the worthinesse of their spirits by their doings and furterings fo freely, to cheerfully undertaken:) I fay, thould they come

come to your bed-fides and cry, Give us our lives againe; we laid them downe for your liberty, performe the like for us; or beare the guilt of ingratitude, and injustice? O should they but tell you the lamentable Stories of their warfare, what affections of dearest Relations they conflicted withall, and were faine to despife and over-rule with an high hand in their first ingagements, even tearing themselves from wives and children, almost contrary to the Apostles Rule, and far exceeding the highest dispensation for the most absolute service of prayer and fusting: And what hardship they endured of hunger and cold, and watchings, and wearineffe: What wounds they have fultain'd, what streames of bloud they have loft, what agonies they have been in, and how they have borne downe with a high hand all starting doubts and feares. lest they should not fow a considerable advantage unto themfelves in those adventures, and whether or no they should indeed water a crop of ingenuous (nay Christian) liberty to you and themselves, or their posteritie at least with their bloud : Should they tell you, how they have undertaken to their owne milgiving hearts and cautelous spirits, that their labour should not be in vaine, that they should not lose their lives for naught, they did not serve such Masters: No, they were confident another Pharach must arise, before Toseph should be forgotten: Should they but tell you, how their Faith did put in bayle to their Reason, and how this comforted them in all their anguish, and it made their farewell out of this life sweet; and twas the last prospect or Landskip of this Iland that they faw, they beheld it as the habitation of righteousnesse, the faithfull Citie. Should they tell you, how ambitious they were of wounds, how prodigall of their bloud, how defirous todye, that by their death they might make a feast of libertie to their Brethren in this particular. And should they from thence fall to this Exposulation; Shall wee dye for you, and must not our friends live with you, who are of the same religion with you? Did you fend us out to be cut off, and to make a hand of us? Did you flay part of us in the field with the fword of the Enemy, that you might the easier suppresse the residue at home? Do you count us no better then to be fwords-meat, and to stop the mouthes of Canons? O Earth, cover thou not our blond, the Lord behold it and require it. Should such a din fill your eares sleeping and waking, what

what fruit would you have of your violent proceedings? Should you effect your purposes, suppresse our Way, and cast forth our perfons out of this good Land, could you put the price of our bloud into the treasury? Would you have any lift to roast what would got by fuch harting? Would not your stomacks nauseate and turne againe at the raw and bloudy cruelty of the game? Take up. Oh take up betimes, know you not that it will be bitterneffe in the latter end? Are we not your fellow-fervants and Brethren? Did not the same hand make us, that made you? And is there not one Father of us both? One Lord, one Faith, one Baptisme, one Religion? Are you the onely rightfull Inhabitants of this good Countrey? And is there not a curse denounced against those that lay house to bouse, and land to land, that they may dwell alone? Doe you stand in nomore need of us, or have wee been reprieved till now, onely as the Canadities to help you to mafter the Lyons, & the wild Beafts, that they prevaile not against you?

Erethren, I would to God there were no Divisions among us; I wish it under the Imperial law of Heaven, and my hearts defire and prayer for England is, that they were of one heart, and one way: But is that upon any Scripture-ground to be expected here (at least till those Hillyon dayes come) while we know but in part? Must we never be of one heart, till we be of one way? Then belike those Exhortations to love, and pe we, and Christian forbearance of one another; and not to judge, but to keep the imitie of the Spirit, are not vilions which the Apottles faw for these dayes. The time is not yet. as the Tenes faid, Hig. 2. But the Lord may answer us as he anfivered them : It it time for you. O see to dwell in your feiled boufes, or? So is it time for (you to agree and make your common engagefaname Leti- ment against any of the Lambes of Christ, the ground of a renewed friendship? Is it a time for Papists, Atheists, loofe and carnall

(a) Dwed is athan ita cobereautigal ca-

sum opere textili der fito quali laricarus incedit Satan & Catapbrallus, guod de fædere concord a que Mal gnantis Ecclefia membra fi complexa mentent & circumvallant; Elegantisfime Lutherus co vere : Cur immane quantu bient, obsecro, quasi rairam un verse fabrice minitantes inbuntes mafi vafto fadag, rittu fe devoraturi vivilapides in vere Templo collocati? Prefertim cum & ciri meria lapides in veteri Templo cam artifi iofe, non tantum fine deformi Cicatrice vulneris, Gd or fine full distance fu'ura notis moculat viferentur ut imponer ent oculo (pettatoris quod a nonnulles vofere a um et falta pere fide renunciarent, el quast tota moles intantam magnitudamemen un co ingenti lande, cam mugnifi a confurgeret. Says our Stoughton in his Falicitasultimi fecu-1. 142.40 Protestants

Protestants and Malignants to agree, laying aside their particular interests, opinions, and differences? Is it a time for French, and Spaniards, and Danes, and Walloones, and Irifb Rebells to agree and make a confederacy with our homeborne Vipers against the truth? And is it not a time for us to agree for the truth? Is it a time for godly able men, that have in a great part renounced the hidden things of Antichriftian darknes to agree with ignorant superflitious Ceremony-mongers, (that are devoted still to a Common-Prayer-Booke, and petition for a Captain to lead them back into Agypt) and with the meanest and unworthiest spirits, (that will but ferve the time, and acknowledge their foveraigntie) as good Christians and able Ministers, to make their party stronger? And is it not a time to agree with those that denying themselves, and the world, professe to seek the truth in love. Is all truth among one fort of men? Hath not Christ rendred his members all in a mutuall need of one another? * Is your way the fulne fle of bim that fills all in all? Can your refuse-Brethren in Conference and Communication of spirituall gifes, adde nothing to you? Is there not most, oft-times, in things that are most despised?

Would Christ have such desperate Experiments practifed upon his members, to kill them, if you cannot care them of their lesser errours; to sine them, prison them, banish them, which to some persons and estates, is little more merc; then to knock them on the head? Doth not nature teach to beare with a blain or blemish, rather then to destroy the body? Is Christ so put to it, quite out of hope? May they not be gained hereafter? Are their opinions damnable, either in themselves, or proper consequences? Are they not further ingaged to persist in their wayes good or bad, by suffering for such things so deeply, and is not the bridge of retractation

drawne up thereby?

Consider these things, and take heed what you doe unto these men; the Lord hath made Jerusalema burdensome stone, that shall crush all that attempt to remove her. If our Way be of God, you cannot overthrow it; You may shew your selves sighters against God, and get the reward of such, and that's all. Take heed of walking contrary unto God, of casting shame on those, on whom he hath reslected such eminent honour, both in the Army and otherwise: For I aske you, By whom hath God more deliver dus hitherto?

* Which close Conjunction & Cementing is made onely by love. Men may be of the fame judgement, yet fit very loofe fro one another. Heads touch like 2 Globes but in pineto. Hearts joyne in plano, and make an incorporation of each into otiler.

hitherto? Who have shewed themselves more valiant in fight? who have oftner put to slight the Armies of the Aliens in the North, and els-where, but those men that in the end shall be put to slight themselves, if some may have their will? The sword of the Lord, and despited Gideon, hath saved this Nation: Saul bath slaine his thousands, and D widhis ten thousands. Let no man envy. God will be acknowledged in his Instruments, as well as in his Attributes. Take beed of resisting the Holy Ghost; for that mighty works have been done by these men, you cannot deny: their power in prayer, their shining dostrine, their exemplary burning conversation, though wee will not paint the blemishes of any of them. But manum de tabula, I have offered my candle; it is in the Lord to proportion the successe. To some it may be a word in season: to others perhaps it will be a surre and a stone of stumbling.

Tandem vincet veritas, Truth shall overcome I verily believe and expect. The little Stone out out of the Mountaine without hands, shall irresistibly grow, and fill the whole earth: and every plant that the Heavenly Father hath not planted, shall be puldup. Men may root out themselves by persecution, as the Prelates have done; but they

shall never root up the truth.

Christian friends and Brethren, if the truth be on your side, conside to your Cause; cease from sorce and violence, that you

reflect not disparagement upon it.

I would end, as I began, in the spirit of love and meeknesse; Consider your calling Brethren, that you are called unto peace; and take our Lord Jesus Christ for an example, who though he was Lord of all, yet became a servant unto all. He was further above his Disciples in knowledge and understanding, then the wisest among us above the simplest Insant; yet he disclaim'd them not, provoked them not, upbraided them not, punisht them not, taught them as they were able to beare; after his resurrection comes to them alwayes with this salutation, Peace be note you; and since his ascension, every Epistle brings commendations of grace and peace. Consider of what a spirit yee are, and ought to shew, a Dove-like spirit, and on that the voice of this Turtle were beard in our Land 1

Were not the nature of my discourse indifferent and generall, I might say somewhat, which might not onely induce liberty, (as for every way not scandalous) but also beget a good opinion of

the Congregationall way in speciall. I will say but this 3(2) The mem- The congrebers of this Societie grow up freely note in; act freely in it to mutual com- gation il may fort and edification; they meddle with their own things, and are not buffe with others, without authoritie from Christ: They are ready to advice, and be advised upon every lawfull call and needfull occasion: They count not themselves perfect, but stand ready to receive further light, veasthough from the meanest of the Brethren: They aspire to be punctivilly yet they allow many graines to other Churches, so they have the substance : They are no otherwise Independent, but as they depend more upon Christ; and lesse upon men: Though their first and immediate regards be to their own, yet they count themselves debters to all the Churches and members of Christ: They will die what good they can to rectifie the mistakes of others that are not of them, but know no remedy but patience, if the truth fall not upon all mens apprehensions: They say not more might not be done or devised to reclaime men from errows, but they fay they have Commission for no more then they practife, and they dare not fay a Confederacy with any meanes, with which the Lord hath not said a Confederacy by his Institution : They boast not in their Way, as approving it selfe to flesh and bloud, but as a way of faith, justified onely of the Children of Wisdome, that have learnt to put off their owne understanding and flesbly dependance in the things of God, and to lay the weight of all on Christ, who hath given his Word for it. Laftly, They will communicate in all Ordinances with any true Church of Christ, that malks up to their light, and sheres a readines to receive what soever more shall be sherved them.

Now take this Way, and compare it with any other, wifely, spiritually and impartially, according to that *Rule given by our * Joh. 7: 18. Saviour; and wee will stand to the issue and arbitrament of it. Let that Way which rafes the foundation of mans glory, and wholly applyes it selfe to the glory of Christ the Founder, banging absolutely on him for a Word, either expresse or els by consequence, to every thing, and a bleffing on every thing they undertake or doe, refolving all into his care of them, and presence among them; be acknowledged, countenanced, and practifed among us, as the Way and truth of God, having no unrighteousnesse in it.

And let that Way which neglecting or denying Christs sufficiency of rule and direction, and the premise of his grace and protection, apply themselves to man, to supply them with precepts, and support them with the feshly arme of numbers and multi-

characteri-

· tudes,

tudes, of power and authoritie, be discarded as the way of man. And if wee after all our casting and contriving, cannot come to you, fee (if you would not be wanting to this Accord which you have so much in your mouths) if you can come to us; which no question but all that are godly could most heartily doe, as some of you have exprest in termes upon serious consideration of our Way, (for what is there to offend you, but a further degree of puritie aymed at in the body, the worship being alike in both?) and others in termes æquivalent, as that they beleeve it will not cease till it come to this Way, which they grant was the Primitive way, and is the pureft, and the Presbyterian way is but a step thereto, and will rest here as its center, and end in this as its perfection. For our parts, wee have waited mannerly all this while, and wee are heartily grieved, that the particulars of difference between us remaine yet so many, nay, that there are any, and especially to important, that we cannot yeeld to you therein. For as he faid well, Amicus Plato, Amicus Aristoteles, sed magis amica veritas.

Pag. 3. 1. ult. hedg'd r. wedg'd.

FINIS.

personalist about y leginger of nound: 1644 Jeweth. Whereas you Petitioners from a full Isurance of the Sonour and Sustice of the Cause in hand have cheerefully entred into and will by gods Alsistance till Deaths adnere to those sacred lowes and ovenants wherem by the precent and president of this Tonor! Touse they stand engaged to endeavour to the amost of their power the advancement of the worke of Reformation the maintenance and Defence of the Privileges of Parliament and liberry of the Subject m croer increanto to assist the foress raised by the Parliament against the forces raised by the King without their consent. And alfothe discovering of Delmquents Malignants to Neutrals and bringing them to condiane purish: ment: The resentment of these sacred Bonds hath meited yor Seticon's to prefent to this Sont Gouse these their humble desires. That the Reformation of Religion you iniefe Designe may have as society a Trogresse to perfection as the nature of so greate a worke down require, That for the Encouragent of Godly and sainful

Inisters incomment from small and mooms

- potent livings thield I denorall outse

be established) such considerable supply

maintenance may be taised for them tat

of the sequestred estates of Brishops, Deanes

and Chapters or by some other mayes,

and meanes as the misedome of this House

Souse small thinke lit.

To the invent that this Misarion of Alsis: teres perticularly pecumiary of cust noteleary yet to sutable to be sodiers recont interest of making a Trade of sia ve. nay not move an occasion of Lengthime out or miseries. The out humory trave must some for the and beneficial revard may be selled to the comanders and common could ers to be received by them out of the Parates of Schoon suents at the Ind of the war as may quicken them to a noble Desire of the speedy enount thereof. And on the meane somes such tomsetent Alovance only to be made to all omanders fore the degree of Captaines of oote, and Lieutenants of Forse as may reasone by way the accessary harge of their Employment

. The

it.

A The greate neglect of Improving namy
Advantages and prosecuting Victories—
against the Entmy being too apparent in
our Irmies; That after the settlement of
the Northerne Parts to nampily begun
by the action of our Bresneven of Totlend
they man be desired by this Stongle Clouse
in ease of faither need to Afforde ors
the like assistance in the South to
expedite the finishing of this Vinnatural
warre.
That there he is speedy impartial to reprove
execution of Sustice apons Delinquents as to
toon all persons breakers of the Sustice
trust; that they may be made to sinon you

to be mored the Amisters of god and yt.

you heare not the sword in varie.

That by low compositions with high and notorious

Solongueness they may not be istated by your solves
into a farre better condition or their temperal
interests then your own most faithfull ministers.

That for the discovering and punishing Madignants of
Neutrals you will be pleased to take into
your consideration these ameaed propositions
which we humbly submit to the wisedome of

on! Souse as an effectual meanes whereby to casprelse the number and cooper of such soil menbers of the common wealth. Ind also so sustance the extraordinary and consumate the charges of this ounty: And to encourage the med affected who in their lemonterance hereonto annexed lave shewed themselves fully sensible of their disaburntages in respect of the Malignants and Neutrals.

And was Setiener Sal over may &

Propositions by the Committee con the Country of Cent to the Hondle Country.

Louse of Country.

Sicreas this Confle Louse, in tender charges this Country than any charges of the atmoramany charges the Country in the guilling wernice hather them the guilling wernice hather them.

give vis several overtures for the messes for our suspert and maynes and meanes for our suspert and maynest of or debts we way the guilique wood but especially in such moreby wee seeke any perticular Acreument to the ounty for which wee serve do hambly present these ensuing Propositions.

That the sersons who fall under the cha:
racters ensuing may be esteemed Malignants.

and Ventrals viet:

1 Such as have not taken both Covenants they having been tendred autoring to the Gramance of Parliament.

2. Such as have taken either ovenants with Qualifications or Limitations not having afterward taken it fully 3 Such as have defamed or opposed the Authority of Parliament or have dismaded or discouraged theirs from Contributions there into or lane in times of emment danger to the Counties witheld or withdrawne, their sersons or assistance

assistance from its defence not aring singe n some eminent manner roluntarily manifested their Mechons to the common cause. 1 Such is having yeelded outwurd confor= mity to renal orders or Ordinances of Tarliament have yet done nothing rolun: tails to endence their Afection to the Common ause whereby to dissingage them: - Pelves from all adherence, to or interest m or with the adverse parties 5 Such as before the beginning of this Parliament having been employed in blaces el Comand or trust habe refused to continue the same by the Carliaments Suthority rot harring smice voluntarily and entliquely acted in the service of the Garffament some other way Such as from a principle of Contentions spholome of the Gresent Liturale (the dal estecme inhereof amongsi ide Ministers and ignorant scople hath grooved one of the most blausible brences of this on: natural marre against the Carliant.) do ussomarily breake their owne Sarish Churches where a pious and paintful Ministry is

settled by a Carliamentary Authority and do voually repaire to other Parish Churches though farre distant where these Ther lary Superstitions afrages ine continued hat the said Committees or any melve or more of them may be authorised by Promance, of Parliament or Su order of this Honoic House to runish by war of line all ruch sections whore estates are not se-= questred according to their demerites on renom. the aforesaid characters of Malignancy or Neutrality or am of them shall be found so as the said fine exceed not one Treates revenue of freir Lands or other yearely. notite or the tenth gart of these granall Signies and that the Tines so raised be to the one of the Juntice for the Surgeres about mentioned In regard that a distresse hath hitherto moved a defective and insufficient remedy for the leaves of summes & this nature that in case. of nontrayment of the said fines within one and Twenty daice the estates of the ocusons so fined the sequestred and the benefit of the se -questration to que, to the ese of the Countie for the gurnoses about mentioned

hat renercas this to ble House hath beene Sleased to grant the sequestrations to some of our regnerur & ounties without in chaideration baid out of them to the bublique stocke of the Kingionie hee hundly delive that after the haiment of 28000. some the full proposition of former expected from this Country as part of the rovorod to our Brerhegen I fertland this County may have the whole benefit of the sequestrations on the same And that in the means time we may have the 3d parts of the sequestrations granted to the use of the Countie. Whereas this Coble House by a gracious order of the 13" of December last did allow onto this lounty the summe of 2358 2. 2 monethly during out expectition into Sussex which continued for a monethe it least to yet no part of the said summe hath hitherto been received neither indeed prelied by us mill none that out owne unsupportable expences tompell us thereunto Las is therefore Blease this Hoble House now to effectuate the said order by Assignment of so much open the Pacise of this lounty or some other mublique Receipt. That the said comittee or any twelve or more of them may be enabled by oromanic of Parliam to make sale onto the use of the Countrie of the Estates of st Gon Cole pepper st with Butter St Geo: Stroud warre agamst the Parliam . Blace of genous whereto they are most strongly ofliged by all ut bonds of Nature Education Society, and all humane Endearem to that by the Example of a few all others may seware of tuning into or persisting in the like disloyal romatural and inhumano carried - fing tell not was berinds onto must frankfulnost; but me susknoonte suft not Sixtene it to xmmt

A Voice from Heaven:

0 R ,

The words of a dying Minister, Mr. Kayes, In the County of Kent, at the Town of Sundrage, Eighteen miles from London, neer Westrum, a Market-Town in the same County:

Delivered before those who were then in his Chamber severally present to the things he spake, who dyed as he foretold himselfe, the 19. of November, 1644.

Master Rogers, Master Rogers his sister, Richard Thomas Yeoman, The wife of John Overy, The wife of one Ford, Master Pain the elder, Master Pain the younger, Mistrelse Kaies the sister of Master Kaies, The brother of Master Kaies, Master Saltmarsh Minister in the same County, Nicholas Crosse, the son of Master Crosse.

> Set forth by lohn Salimarsh, Preacher of Gods Word in Kent, at Brasteed.

> > Luke 16. 31.

Neither will they be persuaded, though one arose from the dead.

I conceive this Relation fit to be printed:

Dertub. if

Charles Herle.

London Printed for Robert White, and are to be fold by Giles Calvert, at the Sign of the Spred-Eagle neer the West-end of Pauls. 1644.

To the Ministers in this Reformation, both in the County of KENT, and elsewhere in the Kingdome, who have not yet laid down the mixtures and superstitious formes in the pure worship of GoD.

SIRS,

Ome of you know the meetings we have had with this deceafed Brother, and the purpose still of all our disputings, as your felves well know, ended only in this, that you would lay by the formes in practife, and strengthen the hands of our godly brethren in the Reformation, but we could not prevaile upon you, either our Arguments were too weak, or your corruptions too strong; my fellow Ministers in these Arguments were Mr. Sheifield of Turnbridge in Kent, Mr. Marshall Minister, Mr. Steed Minifter in the same County, godly and faithfull men, but now you may heare an Argument stronger then ours the words of your dying brother, which I had concealed from the world, had not the Lord fent down a beam from heaven into the deceased, to give testimony against these mixtures, and corrupt formes, And what am I that I should with stand God? And here I am forry that you were not present to have seen and heard, you might have seen one whom you knew well, speaking with a power more then his own, For it was not he that foke, but our heavenly Father which foke in him : you might have feen the picture of one in another world, a copy of the Resurrection, as if God had raised him from the grave to bear witnesse unto the truth : you might have heard such expressions as are not to be heard from Pulpits, words that were spirited more then ordinary, as one having authority, and not as the Scribes, and here I shall repeat them, but that heavenly accent they had from him, I cannot: my prayer is, that this paper may breath out his last specches fo effectually to the world, that all (but those whom neither the Arguments of the living nor dying can convince) may be perswaded to go to the fountain of living waters, and only to him who hath she words of exernall life.

His ficknesse at first was rather an indisposition of body, yet it weakened him in a little time, and prevailed every day upon him, he had some better dayes, which he thought to be symptomes of recovery, I did visit him sometimes, and I found God had sanctified his ficknesse, and he cast out some words to me of improving himfelf more in the wayes of God, and the power of godlinelle; on the last day of his sicknesse I went to see him by meer a Providence, & found him in bed, he was flumbering, and when I spoke to him, he returned me this answer, That he had called for ablefing, and now would apply himfelf to rest, for he thought the danger of his feaver was over, so I left him for that time, but I had not been an houre from him, when word came to me that he called for me, when I came. I found him face up in the bed, and speaking very strongly, his understanding clear and apprehentive, his memory firm and faithfull, his fenses active and waking, his speech sounding not like a voice in this world, and thus he spake in the presence of divers:

Mafter Kayes his severall speeches.
Tou see here adving man. I know I must die. I se

Tou see here adjing man, I know I must die, I shall only live till morning, you may conceive what you will, but it is all in vain, I shall continue thus as you fee me till morning, but I shall then die, oh, I shall go down to the grave and be no more, oh, I shall die, I shall go to the earth, I am not here to live, let me die, oh my fins are great, oh Lord Fesus receive me, Fustice sayes, smite, Mercy sayes, no my detights and pleasures in the week day soon wasted what I had thought on in the Lords day, and resolved; I resolved, if God had spared me life, to have gone on in a more holy way then I have done; I have not gone on throughly with the word of God, if the Lord had spared me life, I would have shewed them the grounds; Itrusted too much to my own memory, I have not used the communion of Saints here; but Lord thou hast many to fave, thou mayest cast me off as a poor stinking Goat, but Fesus Christ is willing to receive those that come to him, but I have no full affurance yet; but what do I talk of conscience, a poor vile wretch as I am? Tes Christ Fe (us the righicous he is willing to receive.

I had resolved to have gone on in the power of godlinesse, and have laid the foundation of godlinesse, but God hath cut off my thread of life, and I shall be no more: but now Satan is vanquished, the blood of Jessu

A 2

Chris

Christ hath drownd my sins, and will swallow them up, God doth bold in my soul yet, free grace, nothing but lesus Christ, my soul skall rest with the spirits of just men: I have loved Disputes that did not prosit, now the daughters of musick cease, and they that look out of the windows begin to grow dark.

Wife reade the Scriptures more, I have put them off sometimes; do not use your fathers forms, go on in the power of godlinese, nothing but the power of godlinese: Master Salmarsh, I desire not the pomp of a funerall Sermon, but that you will tell my people of the power of godlinesse, and sir them up, and quicken them to it: see that a godly and faithfull

Pastour come after me, and that he come in the right way.

Divers prayers he intermingled with these speeches, and he prayed with me, and at the last prayer made with him, he said, my soul is exceedingly comforted: the Lord hath spared my life to be comforted thus in prayer; here I lest him resting, and towards morning he drew neerer the grave, and said to some about him, they would not let him go the right way: but would have him on the lest hand to heaven, (a good warning to some them neer him, who may do well to observe it) and come up more to the Power of godlinesse, then they do, and about day he died, that very time he had told on so much, having assured both hims self and us all of his death, about that hour.

Observations.

I shall observe some few things concerning him and his

speeches.

In the beginning of his weaknesse he left off the formes of Common prayer he used, more then before, whence I observe, these mixtures in the worship of God must needs be uncomfortable and unwar-

rantable, which dare not abide the triall of a grave.

them by before his sicknesse, and yet so much as he wsed was a burthen, now we may observe, that it is no dallying nor trisling in the worship of God, and the least mixtures will be thorns and briers in the conscience of a tender Christian, when he gives up his accompt, little sinnes will be great ones at that day.

III. He foke still in the affurance and full persuas on of his death,

and

and the time of it, an evidence not ordinary to departing fouls, as if God had raifed him up higher then others to fee his grave, and to

argue from heaven for the power of godlinesse.

IIII. His speeches carried a strength and spirit in them more them naturall, and deeply pierced the bester affected that were present, and could not but convince the other. We may observe that the children of God the neerer they come to Glory, the more of it they take in, and their last breathings are purest and stronges.

V. The time of his persuasion that he should die was after the slumbers he had: Thus God did as it were awaken him from another world, and truly all the words that he spake were methought like the words of one that had ingaged himself to dye, when he had reported something he had to say from God, to the world.

bis dying, and his certain going down to the grave about the morning or very time he departed, we may observe that the revelations of God concerning his purposes; and decrees are unchangeable; and have their just accomplishment, in the things he forestells.

VII. In the next passages of his speech you may see his spritted comflict with sinne and sathan, sustice sayes some, mercy sayes no. And here his words were like the words of one that had seem a vision of the attributes of God, of his justice and mercy pleading for him. Ind his carriage was like one that had looked onto see the issue of that glorious pleading in Heaven for a poor soul; and here I observe further, that while we are in this body of sinne, justice will sparkle into the soul, that mercy and free grace may be more enalted, and though there be no condemnation to them that are in Christ Jesus, yet the soul stands not alwayes in so clear a view of this free justic sication, we see but in part, and darkly as in a glasse.

VIII. In his firitual confirst we may observe by the interminglings of fears and comforts, that God will have the souls of his to see what he could do against sinne, and what in justice they might expect, and yet in all these he holds forth so much of Christ, as may bear up the soul, and their comforts and faith work still higher then their feares and doubtings; as we observe in his speeches, for the free grace of Christ his assurance in that, kept him above all.

IX. In IX. In his reasonings he had with his own actions, he could not find in the best of them any thing he could make up a soul cordials on, for speaking of conscience, oh sayes he, but what do I speak of conscience? and thus he threw off his own righteous ressert as a menstruous cleath, and nothing would hold out to him but free grace, and Christ less, there only he grasped and held, as you may see in his expressions.

X. He was forry that he lived not to perfect some holy resolutions in his ministery in the Power of goddinesse, We may observe that when good purposes are kept too long at home, God lets them not stirre abroad when they would, it is good performing while it is in the

power of the hand to do it ..

XI. He was much grieved that he fought no more the Communion of Saints (as he fayes) here below, we may see that the neerer any soul draws to the communion above, the more they see into the precious societie of the Saints below, and the communion here, and we see it is a comfort to a foul that they can be here in the Kingdom of grace with those, with whom hereafter they shall be in the Kingdom of glory, this would be well observed by those who account slightly of godly meetings, or cast notions of Scandall, or Conventicle upon them.

fit, when the foul is preparing for another world, no other thing can give it any proportionable comfort, but something that hath more dominion with glory, the purest and highest learning and reasonings are but vanity and vexation of spirit, the soul that is for Heaven finds no advantage in any thing, but what hath the Power

of God in it to Salvation.

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XIII. His speeches did much tend to the advancing the Power of godlinesse in his ministery, if God did restore him, we may observe, that the emptinesse of mans inventions in the worship of God are then only discerned to be emptinesse and folly, when the soul is nearest God, and most spirituall, no wonder that mixtures and formes of men in the ordinances of God are so little discerned by so many Neuters and Malignants, for the more carnall they are, the darker is their judgement in the things of God, he that is spirituall only discerneth.

XIV. He

KIV. He spoke against the formes of his father in Law, who it seemes is not now of so pure a practice in worship; who can desire a stronger evidence next to Scripture, then the judgement of a Divine whose learning was now more gloriously sanctified, from the immediate light of God, to a clearer discerning; though carnall reasons may plead strongly for mixtures and corrupt formes, yet when Heaven opens to convince the soul, and to argue against them, which of them or their Abettors are able to appear against such an argument, and mighty evidence.

XV. He spoke against not coming in the right way into Benefices, which corrupt Patrons, and Ministers; that are as easie to give, as the other to take, may do well to observe, and all such who come in by other wayes of contract, or bargain, or marriage Symony.

I observe the severall expressions in his speeches give a clear and

undeniable testimony to these Scriptures.

I. His certain perswasion of his death, and the very time, to this Scripture. Joel 2.28. I will power my spirit upon all flesh, and your sommes and your daughters shall prophesie, your old men shall dream areams;

your young men that fee vi fions.

II. His conflicts with sinne and Sathan, to this Scripture, Ephes. 6. 12,13. we wrestle not against flesh and blood but against principalities and powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places, wherefore take unto you the whole armour of God, that we may be able to withstand in the evill day.

III. His doubtings and fears, to this Scripture, Philip. 2.12.

work out your salvation with fear and trembling.

IV. His overcoming temptations through free grace in Christ Iesus when he thought himself vildest, to this scripture, Zach. 3. 1,2,3,4. And he shewed me Joshua the high Priest standing before the Angell of the Lord, and sathan standing at his right hand to resist him, and the Lord said unto sathan, the Lord rebuke the oh sathan, now Ioshua was cleathed with filthy garments, and stood before the Angell, and he answered and spoke unto those that stood before him, saying, take away the sitthy garments from him, and to him he said, behold I have caused thinc iniquity to passe from thee, and I will cloath thee with change of raiment.

V. His renouncing his own best actions as filthy and not to be rested, on to this scripture, Rom. 3.20,21,22. therefore by the deeds of the Law, there shall no slight be justified in his sight, but now the righteous nesses of the Law is made manifest, even the righteous nesses of God, which is by faith of Jesus Christ unto all, and upon all them that believe.

VI. His being forry that he lived not to perfect his better resolutions in his ministery for advancing the Power of godlinesse, to this scripture, Ecclesiast 12.1.

Remember now thy Creator in the dayes of thy youth, While the evill dayes come not, nor the yeares drawnigh when them shalt say, I have no pleasure in them.

VII. His forrow for not enjoying more the Communion of Saints here below, to these scriptures. Act. 2. Pill 119.63, and they continued stedfastly in the Apostles Dostrine and sellowship, and all that believed were together: I am a compa-

nion of all them that fear thee, and of them that keep thy precepts! (1711)

VIII. His grief that he spent time in any disputes that did not profit, to these scriptures, Tit. 3 9. Coloss. Sut avoid foolish questions and genealogies, and contemions and strivings about the Lim, for they are unprofitable, and vaine, beware lest any man spoyle you through philosophy and vain deceit after the traditions of men, and not after Christ.

IX. His speaking against the corrupt formes and mixtures in Worship, and in particular, by the name of one that used them formerly, to this scripture. I Tim. 6.3,5. if any man teach otherwise, and consent not to wholesome words even the words of our Lord Iesus Christ, and to the Dollying which is according

to godline fe, from fuch withdraw thy felf.

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His speaking against not coming in the right way of coming into livings, to this Scripture, Iohn 10. 1. He that entreth not by the doore into the sheepfold, but climbeth up some other way, the same is a three and a rabber.

T. You have the fumme of the passages of his life, in that short time of his going to his long home, there are two circumstances most eminent in this, the Power he spake in, and the evidence of his death, and these two make all the rest that he delivered more observable, the use I have made of it is this, a revealing an heavenly Testimony against mixtures in worship, which I dust not concease.

2. An application of it to those who are of a judgement, that such things are

indifferent in the Ordinance of God.

3. That some soul secrets might be seen and better studied and observed.

4. That the judgement of one so enlightned and inspired, concerning these things, might be consulted with more by those that are carnally and superstitionally minded.

5. To justifie the truth of certain Scriptures, against carelesse and Atheisti-

call fouls that either regard not, or beleeve not.

Were commendable in his life, but in his death incomparable.

And to fatisfic the defire of some eminent in the assembly, who presumed it of publike use, through Gods blessing. FINIS.

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Derrow Surphiles of Bethe

CHRISTS last Will and Testa-52 ment Recorded.

Or a Bill against the Pope and his Adherents, Cardinals, Jesuits, Monkes, and Fryers, who thrive to keepe from the common people the holy Scriptures, and give one diffracefull speeches of the same.

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Declaring how the Pope is infallible, and cannot deceive, nor be deceived in matters of Faith.

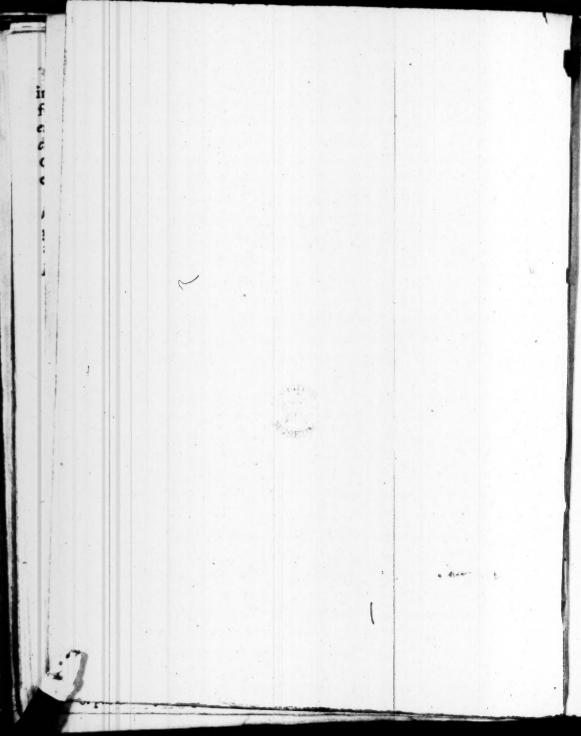
Wherein tis fully proved that many of them have 90 beene Heretiques Scimatiques, Sorcerers, and addicted 90 to filthy Lucre. B'aphemers, Idolaters, Preferrers of their owne inventions, before the Word of God, and their owne profit before the good and Salvation of the poore ignorant people. 90

> An extraordinary Indulgence granted by his unholinesse the Pope, to his private Houshold

> > Printed according to Order.

कार्डिशामार्थः १ LONDON: Printed for R.S. 1 644.

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To

The King of Kings

most Excellent Majesty.

Oft humbly complaining, sheweth unto your most Excellent Majesty, your faithfull and obedient Subject and servant, Iohannes Theophilus of Bethell in the precinct of Christendome, Catholique, for, and on the behalfe of himselfe and all those that Ho.

nour the name of Jesus: That whereas our Lord and Saviour Jesus Christ, in the same night wherein he was betrayed, and before his grievous passion, made his list will and Testament, in nuncupative manner, and thereby devised bread to be broken, taken, and eaten of all the people, as well of the Clergy as of Laity, to keepe in perpetuall remembrance the breaking and brusing of his blessed body by those stripes, whereby your subjects are healed; and also wine to be taken of all the said parties, to demonstrate the essusion and powring out of his blood, by which our sinnes are quite washed away and purged; and of the said last will and Testament, he ordained and made his twelve Apostles Executors, and shortly after dyed, to procure us everlasting Lite. After whose decease, the twelve Apostles proved the said Will, and recorded the same in holy writ, and tooke up-

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on them, the execution thereof, according to the Tellators last will and Tessament, for, and during their lives, and after their difeases, all the reverend divines and inferiour clergy, tooke upon them the Administration of the faid Sacrament, and exhibited the same according to the precise purport of the faid Tellators last will and Tellament made in manner as aforefail, for the space of 1000 yeares or thereabours, and to the accepting Priefts ought to have done to memorize the forme of our Saviours pallion will be returne. But to it was (may it please your Saired Majetty.) That Leo the ninth Leo the tenth, Hector the fecond, and Nicholas the fecond, Bishops or Popes of Rime, having an ungodly defire to trouble the cleare Doctrine of this Sacrament, and to lay a ground for violation of the performance of the faid Legacy; and to deprive your Subjects of the moity therof, di lin severall councells held at Rome, Vercellis and Towers, decree and enact, that after the words of confecration the fibiting of the bodie and blood of Christ is in the Sacrament under the accidents of the Breadan! Wine, which Doctrine maketh the bleffed bodie of our Lord and Saviour Jefus Chrift to be corruptible and capable of poylon, and upon earth invilible, and that wicked men may eate his bleffed bodie, and that accidents may be without a Subject, and that the bodie of Christ may be at one time in infinite places, which things are contraty to the Doctrine and writings of the Apostles and Ancient Fathers. who during all the time aforefaid, held taught and believed. that the bread in the factament, was not the holy thing it felfe, but a Type or fignification thereof: and the faithfull conceiving that it was ridiculous and impossible, that a body being seperated from blood, which is the life thereof, can be quicke and living to colour that defect, 17ohn the 22 Bishop, or Pope of Rome, combining and confederating to and with the councell of Constance, contrived that one Priest under pain of excommunication, should communicate unto

unto your Subjects under both kindes of bread and wine a And to coloure their unconscionable dealing aforesaid, with some pretence of likelihood they perswaded your Subjects. that he who received bread only in the Sacrament receiveth both the body and blood of Christ, by a concinuancy of one with the other; By which last mentioned councell and device your Subjects are deprived of the moity of the Legacy aforefaid, bequeathed unto them as aforefaid, and may not participate of the cup, or blood of our Saviour in the Sacrament: Albeit there are as large promises and expressions in the Scripture, concerning the spirituall taking as concerning the spirituall drinking and eating of the blood of our Lord: And by this halfe communion the manner of our Saviours passion is not in such still and ample manner demonthrated unto your Subjects, as by the inflitution and the last Will and Testament of our Saviour abovesaid, is appointed and intended; but the faid Church of Rome, as much as in them lyeth, thereby ffriveth to keepe from your Subjects, some part of their faving knowledge. And the better to effect the same, the said Church of Rome hath deltroyed or made away the holy Scripture, wherein the faid last Will and Testament of our blessed Saviour is recorded and give out difgracefull speeches of the same, calling it a note of of wax, which may be at ones will fer towards the right hand, or to the left. And for confirmation of the laid ungodly practices of the Bishops of Rome before mentioned, the Cardinalls, Jesuits, Moncks, and Fryers of that Church, to bring the ignorant and deluded Subjects in good conceit of their faid contrivements, concerning the bleffed Sacrament, furmise and teach, that the Pope is infalliable and cannot deceive, nor be deceived in matters of faith; whereas in truth some of them have beene Hereticks. Schismaticks. Sorcerers, and addicted to filthy Lucre, Blaiphemers, Idolators, preferrers of their owne inventions before the Word of God, and their owne profit before the good and falvation A 3

of your Subjects; as by the Hiltory of their lives, relation being thereunto had, appeareth. And moreover further to intricate and perplex your Subjects belief concerning the Eucharist, Paul the third, Juliu the third, Paul the fourth. and Pin the fourth, likewife Popes of Rome, combining, any confederating together with the councell of Trent, upon the ungodly practites and furnites aforefaid; Contrived and ordained that after the words of &c. By which decree the body of our Lord is made a Phantaline, not to be differned by the fenses of our body, (though the same after his refurrection were (as himfelte declared unto St. Thomas, being incredulous of his refurrection) a complear body, confilling of the fame flesh and bones he too're of the blested Virgin (acording to the prophetie of him) thou shalt not leave my foule in grave no uffer thy holy one to fee corruption. In which is declared that as his god-head, so his man-hoo Luftered no timunition wheing interred and also the herefie of Europes, who he I C rismad no substantiall bodie is by the fail decree male good nit least of the Councell condemning his Herit eks opinion militied and the integfity of the fathers therein congrated leaded into question. And albeit your Subjects have in all gentle and friendly manner required the Church of Rome, to restore unto your Subjects the said cup in the Sacrament, and to frustrate and make voyd the severall councells and decrees aforefaid and to annihilate al the Anathemae's therein, &c. That your Subjects may be at liberty to conceive and believe of the holy Eucharift, according to the inftitution of the fame, contained in our Lords last Will and Testament aforefaid: Neverthelesse the said Church of Rome hath, and dorh refuse and denie to doe the same upon pretence, that in so doing it might seeme that the Popes of Rome, whom they devulge to be infallible in their ludgements, have erred and bin deceived. Which doings of the faid parties, tend to your Subjects great wrong and preindice

judice concerning their foules health, and are contrary to all equity and good conscience : In tender consideration wherof, and for as much as the faid Church of Rome have de. stroved, cancelled, defaced, or concealed, as well the faid writ wherein the faid last Wil and Testament is recorded as the writings of the Ancient Fatters, whereby the practice of the primative Church, in due administring the Sacrament in both kinds, according to the first institution and purport of our Lords will is witnessed, your Subjects are remedilesse in the premises, otherwise then in course of equity: To the end therefore that the truth of all and every the particulars of the premises may be discovered, and that the faid Church of Rome may shew cause (if shee can) why they should not deliver unto your Subjects the Eucharisticall cup, and communicate the Sacrament unto your Subjects in both kinds, and cancell, frustrate, and make void the faid feverall councels, decrees, and Anathemae's concerning the premises. And finally, that your subjects may be relieved in all and every the premiles, in such fort asto conscience and equity shall appertaine; It may therefore please your facred Majetty, (the premises duely considered) to grant unto your Subjects your Majesties most high Writ crc. to be directed to the faid Church of Rome, Popes Cardinals, Iesuits, Monks, and Fryars, thereby commanding them, and every of them, at a certaine day; and under a certaine paine there in limitted personally to be and appeare before your facred Majeffy and your Majeffies Vicegerents here on earth. Emperours Kings, and Princes, in a generall Councell Affembled, then and there to answer the premifes, and allo to fland to and abide fuch order and direction in the premiles as to the faid general! Councell shall seeme meet. And your subjects shall, (as in duty they are bound) pray unto your facred Majefty.

No Peace with Papists, nor Trush, which makes the old

Proverb verified.

The Divell was ficke, the Divilla Monke would be, The Divell was well, the Divella Monke was he.

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An Extraordinary Indulgence granted by his unholinesse the Pope, doing these things following.

Hat once a weeke it shall be usuall to them to recite the ordinary office of our Lord, of our Lady, or of the dead, or the seven penitentiall Psalmes, or the ordinary beads of our Lord, or our Lady, the third part of the Rofary, or they shall teach the Christian Doltrine, or they shall visit the fick, in any Hospitall, or imprisoned, or give almes to the poore, in lesus Christ his name, to those that shall be truly penitent, confessed by the Priest, approved by the ordinary, and shall give the Communion in one of these days following, viz.at Cristmas, the Epiphany, the Afcension of Penticost and the two feastes followinge of Corpus Domini, and the Natrony of St. Iohn Baptist, of St. Peter and Paul, of the ascension of our Lady, of all the Sames of the deditation of the proper Church of the patron, and titular of the Church in which dayes they shall pray unto God for the extraorion of Herely and Schilme, for the propagation of our bily Catholicke faich, fr the concordance of Christian Princes and for other necessitis of the Church, In all the faid dayes, giving plenary pardons, and remission of all their finns.

Who soener in the first sunday of Lent will Celebrate let. him fast the quadrage sima, be pement, be confessed and Committate or els be contrite to the Article of the dead, invoke the name of Iesus denoutly, with his month, whereby hee may have plen-

arie Indullgence.

His Holines grants that upon the Premisses, ful Indulgence shall be given as aforesaid and further the Ordinary indulgences printed, except the first Chapter and the ante penultimo, and the last Chapter thereof.

And that all the faid Indulgences shall be applied to the

foul: that are in Purgatory by way of suffrage.

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ENGLANDS

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By the abuse of GODS

EMINENT MERCIES:

Discovered in a SERMON preached before the Right Honourable House of LORDS, in the Abbey Church at West minster, at the publique Thankesgiving, Novemb. 5. 1644.

By William Spurstowe, late Fellow of Katharine-Hall in Cambridge, and now Pastor of Hackney, neere London,

A Member of the Assembly of Divines,

LONDON,

Printed by E.G. for John Rothwell, and are to be fold at his shop at the signe of the Sunne, in Pauls Church-yard. 1644.

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RIGHT HONOURABLE House of Lords Assembled in PARLIAMENT.

My Lords,



the great former of all things hath mingled Gold with the complexion and temperature of Princes; of their subordinate helpers and assessours, Silver; but in the constitution of Husbandmen and Artisicers, Brasse and Iron. What truth this

distinction of constitutions carries in it, I shall not now dispute: and the rather, considering that in the last day, when all shall stand upon one levell, as well as at one tribunall, little or no inequality in this kind will be found. But this I am sure, that there is as wide a difference between the precious opportunities, which God hath put into the hands of great personages, and others who are of an inferiour ranke and condition, as there is between Gold and Brasse, between Silver and Iron. True it is, that God hath left none destitute of opportunities of service, and doing of good; but yet he hath honoured great ones and Nobles with such mercies

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The Epistle Dedicatory.

far above others : if he have given others a penny, they have a pound; if others have pounds, they have talents; they have many golden and filver opportunities, which are mercies that far better difference them from others, then bloud or riches can. The unlear fort may reckon the lowest Stars the greatest; but Astronomers they know the highest to be biggest: and so carnall hearts may thinke, that riches and honours are the most distinguishing characters of greatnesses, but those whose eyes God hath opened to judge aright, they fee that those men are both the best and greatest. whom God is pleased to betrust with the richest opportunities of worke and service. With such bleffings, Right Honourable, God at this time hath abundantly enriched you above others, who fand continually engaged in such publique services, in which if a right improvement be made, you may bring a greater Revenue of clory to God in a few houres, then others can in many yeeres. O therefore be entreated to imploy and lay out your selves for God and his Church, which stands more in need of your helpe and assistance then ever; that you may be able to give up your account to God with joy, and may receive from him, not onely the commendations of a good Steward, Well done good and faithfull fervant : but the remard also, enter into thy Masters joy. And that you may thus doe, as it is the drift of this Sermon to direct, (which bad Sooner waitedupon you, had not some intervening accidents and occasions hindred) so it is the prayer of him, who alwaies is

Your Honours servant in Christ,

WILLIAM SPURSTOWE.



A SERMON Preached to the Right Honourable House of Lords now assembled in Parliament, November the fift. 1644.

EZRA 9. 13, 14.

And hast given us such a deliverance as this: should we againe breake thy Commandements, and joyne in affinity with the People of these abominations? wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?



He first word in the text being relative, might justly challenge to be joyned and suted with the former: and being so done, might haply make the porch, and entrance to be the fairer: but yet would, I fear, (through straits of time) prove injurious to the build-

ing. Be pleased therefore, in the words themselves to observe these three particulars.

В

First,

First, a gratefull acknowledgement of a great and eminent mercy received, which Ezra stiles such a deliverance as this.

Secondly, an ungratefull abuse of this mercy and deliverance given, which Exra supposeth, by a wilfull apostasse into hatefull and inexcusable sinnes: should wee againe breake thy commandements, and joyne affinity with the people of these abominations?

Thirdly, a severe and just retribution of such sins, denounced by Ezra, from a jealous and provoked God, by whom soever they be done or practised: Wouldest theu not bee angry with us, till then hadst consumed us, so that there should be no remnant nor

escaping?

I begin with the gratefull acknowledgement of an eminent mercy received, called by way of emphasis such a deliverance. Such-: as can fearce ever be paralleld. Such-: as ought never to be forgotten. Such-: as cannot be so happily expressed, but may farre better be admired. And from

thence, give me leave to take up this observation.

That among st the many and numberlesse mercies, which God giveth to his people, there are some farre above others in their emin ney and lustre: that deserve a such to be written upon their heads in golden letters, that he that runs may read it. As among st sins, though all goe beyond the raile of rectitude, yet all do not equally exceed it: some sins be such, as are peccata insudita: sinnes that are seldome, or never heard of. Consider diligently, and see if there be such a thing. Hath a nation changed their Gods, which ret are no Gods? but my people hath changed their glary for that which doth not profit, ser. 1.10, 11. Some be such as are peccata non nominanda: sinnes not to be named. Fornication, and all uncleanesse, or covereousnesse, let it not be once named among you, as becommeth Saints, Ephel. 5.3. Some be such, as are peccata non condonanda: sinnes

Dott.

finnes never to be pardoned; as finall impenitency, and the finne against the holy Ghost. Whosever speaketh against the boly Ghoft, it shall not be forgiven him, neither in this world, nor in the world to come Matth. 12.32. As amongst the judgments which God executeth upon the earth, there is a great and a wide difference: some be such, as neither fathers, nor fathers fathers have seene, since the day that they were upon the earth unto this day, Exod. 10.7. Some be fuch, as the very hearing of them feall make both the eares to tingle, 2 Kings 21.12. Some be such, as are without the least mixture and allay of mercy. The wine of the wrath of God is powredout without mixture into the cup of his indignation, Revel. 14.10. So amongst the mercies and falvations of God there is a difference, they be not all of one and the same size Some be such, as resemble the stars of the first magnitude: others be such as are like the stars of the fecond and third magnitude. Some befuperlative and matchlesse mercies, such that have no equals with which they may be fampled, they are qualer as have no tales: concerning which we may fay, what the Scripture speaketh of the spice, which the Ethiopian Queene gave King Solomon, 2 Chron. 9.9. There was not any such spice, as the Queene of Sheba gave King Solomon.

For the more full explication of the point; I propound

three things.

First, a distinction to cleere in what sense the character of eminency is given to one mercy of God above another.

secondly, a reason why some mercies of God are more

glorious then others.

Thirdly, the Time when God giveth fuch glorious mercies.

First, the distinction which I would offer is this. That eminency when attributed to any mercy or deliverance, is B 2 not terminus diminutionis; but distinctionis.not a terme that tendes to the diminution, and lessening of any mercy of God: as if some onely were glorious, and not others: but it is a terme of distinction and difference, that serves to ranke them in their due order, and to give them their just honour. the mercies and falvations of God, they are as the heavenly bodies, which Paul tels us are all glorious, I Cor. 15.40. but vet fo, as that there is one glory of the Sun, another of the Moone, and another glory of the Starres. There is one glory of a Spirituall mercy, and another of a Temporall: one glory of a Body-deliverance, and another of a Soul-deliverance: but yet all are glorious. There is not the smallest blessing that fals from Gods hand, but it is greater, and farre above the merits of the most deserving Saint. I am not worthy of the least of all thy mercies, faith holy Iacob, Gen. 32. 10. or as the Vulgar renders it. I am leffe then the least of all thy mercies.

Reason.

secondly, the reason why some mercies of God are more glorious then others is, Eecaufe God is a voluntary and wife agent, who lets out his love and goodnesse, according to the necessities and exigencies of his people. Naturall agents they alwayes worke to the utmost of their power and ability : the Sunne doth not proportion his light in a different way. to the eye of the strong and weake beholder; but it shines upon both with the same fulnesse of strength: the fire doth not let out its heat to warme and cherish some objects, and to fcorch others that are presented unto it; but it equally intends its heat unto all though all be not alike affected with it. But God who is a free and a wife agent, hee lets out the beames of his love and goodnesse in such a manner, as may best fit his honour and the welfare of those, to whom hee doth communicate himselfe. In spirituall blessings hee obferves not one and the same rule: sometimes he is pleased to fill

fill the foules of his children with most glorious irradiations of his presence, and to make their hearts to be as the firmament in a cleare day, when not fo much as a cloud of an hand breadth is to bee feene. Sometimes God gives them light and comfort in such a measure onely, as may support their heart in feares, but not make it to triumph over them; as may ferve to fray it from finking under temptations, but not lift it up above them. In outward bleffings his hand is not alwayes alike open: fometimes his mercies to his people are magnified with the power of miracles, and his miracles are crowned with the sweetnesse of his mercies: heraines bread from heaven, he makes hony to drop from the rock. Sometimes againe God contracts his bounty, and lets not out his power in such glorious effects: not out of want of love, but out of the aboundance of wisdome; as best knowing what dispensations of his mercies most conduce to his glory, and his peoples good.

Thirdly, the time when God gives glorious mercies, is

fourefold.

First, when the Church lies lowest, and flattest upon the earth, then God raiseth it up in a most eminent manner: when it is environed with the greatest straits, then he works the most wonderfull deliverances. The Church in the 37 of Ezekiel, 4. was both in the eye of man, and in its owne apprehension, as a company of dry and scattered bones, upon which were neither sinewes nor flesh, and therefore most unlikely to live againe: yet by the stretched out arme, and almighty power of God, it was made partaker of a most glorious and happy resurrection. Like those flowers, which in the winter shrinke deepest into the earth, in the spring rise highest and with the greatest beauty. When Israel was in the midst of unconquerable difficulties; having the sea before

fore them, the wildernesse on each hand of them, the hostes of the Egyptians behind them: fo that they must (as once a famous Commander told his fouldiers being in a great firait) either drinke up the sea or eat up their enemies, both which were alike impossible for them to doe. Then God whose power is perfited in weaknesse, wrought such a deliverance, as is defervedly recorded among the chiefe of miracles: making the fea to be Ifraels path to Canaan, and the Egyptians tombe and grave to bury them in destruction. And indeed, though calme and prosperous times may inost suit with the desires, and beauty of the Church : yet extremities are the onely foyle to fet off Gods power and love in their full lustre: astimes that are plaine and even, are best for the liver; but times that are up-hill and downe-hill, full of changes and viciffitudes, are best for the writer.

A second time is, when the enemies of Gods people are most consident: when their designes, and contrivements feeme to be built upon fo fure a foundation; as that all oppolition made against them, serves but as the dashing of a wave against a rocke, to breake it selfe! as the strugling of a bird in the net, further to entangle it felfe: then God blasts their counsels, breakes their snares, and makes himfelfe knowne to be the strong redeemer of his people. Thus the Lord made the curfed intendments of Haman to mifcarry, and brought that confusion upon him, his posterity, and all the enemies of the Jewes, which he had purposed and well-nigh effected to have brought upon them. Thus when the Nobles, and Princes of Babylon had plotted to make Daniels religion his ruine, and had strengthened their wickednesse by the decree of the King, which might not be reverfed; yea when they had executed their malice against him,

him, throwing him into a den of lyons, and fealing it with the fignet of the King and Nobles, that the purpose concerning Daniel might not be changed, Dan. 6. 17. then the Lord fealed up the mouthes of the Lyons, that no hurt was done unto Daniel, and opened them againe, to breake and teare in peices those and their families, who had accused him unto the King. I might give plenty of instances in this kinde; but having many particulars to run over, I can onely present you with a briefe view of every thing: being forced to doe as Painters are wont for to doe, who when they paint armies or multitudes, make more heads and speares, then they doe full bodies.

A Third time is, when God raiseth up an extraordinary spirit of Prayer in the hearts of his people, and enables them as he did lacob, to continue in an holy wrastling with him for a bleffing: then he usually makes the returnes to be answerable. Eminent mercies are the fruits of eminent praier: thus in the 12 of the Ads, when the Church made uncessant and earnest Prayer unto God in Peters behalfe: the guard of fouldiers, the chaines upon his hands, the prison doore, theirongate, all are not strong enough to hold Peter, for whom the Church prayed: the guards they are eafily passed; the chaines they fall off the iron gate that opens of its owne accord, and by the angel of the Lord he is restored into the bosome of the Church in safety, as a blessed recompence of their Faith and Prayer. It is also observable (which I have heard credibly reported) that about the time of this matchlesse deliverance of the whole Kingdome, there was more then an ordinary spirit of prayer stirring in the hearts of Gods people, more then common violence was offered to heaven, though they were altogether ignorant of the danger, and ruine that was so neere them.

A Fourth time is, when beleevers are raifed up to the exercise of high, and noble acts of Faith: such as Abrahams was, who faw a posterity like the starres of heaven through a dead wombe, a bleeding fword, a facrificed fonne: fuch as Jobs was who faw a redeemer through the dunghill, a refurrection through the fores & ulcers wherewith he was covered: fuch as Habakkuks was, who could rejoyce in God, when there was no wine to cheare the heart, no oyle to anoint the face, no bread to strengthen the hands; then is God pleafed to crown their faith with fuch mercies and deliverances, that are like Benjamins messe many times bigger then their brethrens: thus when the Syrophenician woman exercised fo noble an act of Faith, as from Christs not hearing to become more importunate, from his deniall and reproach, to pleade a ground of mercy and compassion, then was the time that her faith was by Christ both highly commended, and richly rewarded. O Woman great is thy Faith : be it unto thee even as thou wilt, Math. 15.28. Otherefore if in these fad and distracted times, you ever looke to be partakers of any ample testimonies of Gods favour, to share in any eminent mercy and falvation from heaven above others; indeavour to winde up your faith to an high pitch: beleeve above hope, against hope; above discouragements against discouragements: beleeve when things goe backward as well as forward: when fense faith, feares grow, and hopes leffen; let faith fay, God is still one and the same, as able to helpe as ever, as willing to helpe as ever. And when you can thus honour God with your faith, God will certainly recompence you with the fulnesse of his mercy. When you beleeve above what you can fee, you shall fee above what you can beleeve, Ephel.3.10. he is able to doe exceeding aboundantly abone all that we aske or thinke.

The.

The application of the point might be various; but I Use. shall confine my selfe unto one, which is; That if some mercies of God excell others in their glory and beauty, you would be perswaded to be diligent and exact observers of all fuch bleffings as come cloathed from Heaven with folemne markes of worth and eminency above others. To desire you to keepe a perfect register of every mercy, with which life and being is both supported and enriched: were to put you upon a talke, which the greatest skill & industry would never be able to effect. Clavin a very learned man, undertakes to tell how many fands would fill the world up to the brim of Heaven: which if it were done, how small would the number of all those sands appeare to be, when compared with the infinitude of Gods mercies? what other proportion would they beare at the highest, then that of a drope to the Sea, or of the smallest fraction to the greatest number? David after many assaies to raise up his heart in thankfulnesse, by computing and calculating the goodnesse of God, is able to bring in no other account, then fometimes to make a confession of his ignorance, that he knowes not the numbers thereof; Pfalm 71.15. Sometimes to affert, that they cannot be reckoned up in order: if be would declare and speake of them, they are more then can be numbred; Plal.40.5. Sometimes as one aftonished, and full of admiration to cry out, How precious are thy thoughts to me, O God ! how great is the summe of them! Pfal. 139.17. Sometimes he fals from numbring to measuring, and takes also the longest Yard he can finde; and yet is not able to discover the height and depth of Gods goodnesse. Thy mercy is great above the Heavens: and thy truth reacheth unto the Clouds. Pfal. 108.4. All the acknowledgement therefore, that can be made by any of us, for that continued efflux, and unbroken fuccession of goodnesse, which runs through, and fils up every.

every moment of our lives, is best performed in the language of the Church, which confesseth Lam 2.22. That it is of the Lords mercies that we are not confumed, because his compollions faile not. But the eminent and choice bleffings of God they are to be diligently observed, and exactly numbred by us; as precious stones and Pearles are by the feweller, who cannot forget or mifreckon a Pearle, without extreame loffe and injury unto himselfe. Of fuch we are tokeep as true a register; as David did an inventory of the Gold and Silver, that he had provided for the Templey 1 Chron. 22.14. the Iron and the Brasse which was without weight, he numbred not; but the Gold and Silver he weighes, and fets down the just number of the talents. So though we cannot reckon every bleffing which comes from Heaven, in regard they are without number, and without measure: vet ought we to be exact in the numbering, and fetting downe the golden and the filver mercies of God vouchsafed unto us: the forgetting, or not heeding of any one of which cannot but be most injurious unto God and hurtfull unto our felves. Ifrael forgot Godtheir Saviour, which had done great things in Egypt: wondrous works in the land of Ham: and terrible things by the red Sea. Therefore he faid that be would destroy them. Pfal. 106.21,22,23.

And now while I am persuading of you to the duty of a strict observing, and remembring superlative and transcendent mercies: let me obtaine of you, that the match-lesse salvation and deliverance, which was given by God unto the whole State, as on this day, may still sinde a place in that chronicle, and catalogue of mercies, the memory of which you desire should live in your hearts, while your selves have any being. Oh let it never be said that Englands Nobles, Governours and people, who have enjoyed such as

delive



deliverance in this, have been careledte in preferving its memory; and that in a small tract and revolution of time. all that remaines of it, is like the writing upon fome old monument that is wel-nigh worne out, of which little is to be read or knowne. It is a deliverance upon the head of which may be truely written: fuch as the present age may admire; such as posterity will scarce believe; such as ftory cannot parallel. And therefore ought the memory of it to be deare unto every one, that would not fo farre gratifie the Papists, as by the forgetting of Gods goodnesse, to filence and bury this their wickednesse, which should stand upon record to their perpetuall infamy. Doe but looke a little into the blacknesse of the conspiracy, and you shall thereby best discerne the transcendency of the deliverance; that serving unto it as darke and muddy colours unto Gold, which are oftentimes the best ground to lay it upon. Was there ever any wickednesse in all the ages that are past, which by the help of story we may come to the knowledge of, that did equall this, in cruelty, malice, and revenge? Or can you thinke that generations to come, are ever like to travell with fuch a monstrous conception and birth as this was? may we not truely fay of it, what the Historian spake in another case: Si in annalibus non foret, fabula videretur, That if it had not been recorded in our own annals, posterity might have thought it to have been rather fabulous, then true? The neerest agreement that I can finde, to be between this bloody conspiracy, and any other extant upon record, is with that, which the Scripture tels us to be plotted against Daniel; which because in some few particulars they may feem to refemble each other, I shall therefore briefly shew you in what they both agree, and in what they differ; that so you may the better see,

that this wickednesse is never like to finde an exact

parallel.

First, there is a similitude in the author of the conspiracy. Daniels danger sprang out of Bahylon: from a combination of Princes. and great ones, that had there plotted his ruine. So did our danger arise from Rome, which is spirituall Babylon: the Pope and his adherents they were interested in this cursed conspiracy: it drew its first strength and life from thence. Rome is the onely Forge where all the Weapons against the Church are formed: the wombe in which all massacres and treasons are conceived: the naturall soile in which poysonous and harmfull treatures, Serpents, and Cockatrices doe onely breed and grow.

Secondly, there is a fimilitude in the pretence, and colour which was put upon the conspiracy. They of Babylon picke a quarrell with Daniel about worship and religion: the Prophet will not accept of the religion of the Court, nor betray his conscience, by yeelding obedience to the most unjust decrees of the King. And so they of Rome, therefore fought our destruction, because we would not practise a conformity in our religion unto them, nor owne the usurpations and unwarranted power of that man of sinne. Their hatred had not been so bitter, had it not arisen out of the contrarieties in religion: no stroke so mortall as that of a Thunder-bolt: no hatred so desperate, as that which fetch-

eth its pretences from Heaven.

Thirdly, there is an agreement in the manner by which the conspiracy is strengthned, that so it might be lesse capable of resistance: they in their plot against Daniel, seeke a confirmation from a Decree and Seale of the King, that so their designe might be as irreversible as his Law.

Our

Our enemies to bring their wickednesse to the full maturity, enter into an oath of secrecy each to other, not to discover any thing: take the Sacrament as a mutual engagement not to desist, or to give over while there was any

hope left of effecting their curfed contrivement.

had a Den and hellish Pit, from whence our desiruction should have issued; and they who digged and filled it with strange instruments of death, were as so many cruell and sierce Lyons: yea they exceeded Lyons, who as Natural lists report, doe abhor and slie from sire: but they delighted in it, as that element which would give both speedily and surely the satall blow unto the whole State, and turne its glory and beauty unto ashes.

You have feen the agreement in foure particulars: be pleased but to view the dissimilitude in as many; and you shall finde Rome to outstrip Babylon in its revenge, and thirst after innocent blood; as much as a fiery and fell Dragon

doth an angry and pettish Waspe,

First, that conspiracy was of many against a single person, and he also a stranger: this a combination of some against a whole State, and their owne deare Countrey, whose happinesse the law of nature did oblige them for to seeke. So that in this respect it far surpasseth the other. The losse of a particular person is oft-times but like the putting out of a Candle, which brings onely darknesse to a roome; but the ruine of a State, is like the eclipse of the Sun, which brings a detriment to the whole hemispheare.

secondly, that was a plot of heathens against a Prophet: and that is no wonder to finde those who know not God to be enemies to such as professe him: but this was the designe of those who still themselves of the order of Jesus,

and

and would be esteemed religious above others; and this is the thing which accents their wickednesse, they act murther under the vizard of holinesse, which makes their iniquity to be Searlet, what ever colour their Coates were of.

Thirdly, Darius, by whose authority this conspiracy was effected, he exerciseth no singulation, no rejoycing at the evil which befell Daniel. He condemnes his owne act, and is glad of the deliverance, which God had given, when he could not: he commands the conspirators to be throwne into the den of Lyons, as the just recompence of their defects. But in this, there is no such behaviour; all their forrow springs from the disappointment of their purposes: God who wrought the salvation he is blasphemed by some of them; and others who deservedly suffered as malefactors what ever was inflicted upon them, they are sainted by the Pope, and put into the Kalendar of Heavens martyrs; who if they were any, were the divels, and not Gods.

of justice, it is not acted altogether in the darke: Daniel he is first accused, convicted, and then sentenced unto death; but in this, there is no such proceeding: they intended to wound under the name of peace, which at that time was much in their mouthes, though warre was in their hearts; they Joab-like purposed to smite with a kisse, that so the

blow might be more fure and fatall.

Thus I have gathered the fruit of the first branch, which grew from Ezra's gratefull acknowledgement of the deliverance given. I come now to the second, the ungratefull abuse of the mercy given, supposed by Ezra, in these words: should re againe breake thy Commandements, and joyne affinity with the people of these abominations? which (to avoyd length) I will

I will joyne with the last branch, the severe retribution of such sinnes from God, denounced by Ezra, in the last words: wouldst thou not be angry with us, till then hadst consumed us, Go. putting them both into this point.

That the abuse of eminent mercies and deliverances, provokes Dest. God to inflict eminent judgements, and many times a totall and

finall ruine.

For the explicating of which truth, I shall propound

three things.

First, some instances; by which you may see, that the abuse of eminent mercies doth exceedingly kindle and stir up Gods displeasure.

rious mercies may be abused and Gods wrath provoked.

Thirdly, some was why the abuse of eminent bleffings

doe provoke God to inflict eminent judgements.

I begin with the inflances, which shall be no lesse then three Kings, who all felt the heavinesse of Gods displeafare breaking forth nonthem! for the abuling of those favours, with which they were enriched above others; that foryou who are great personages may not thinke that you have any priviledge above others, to sinne against God with his mercies, and ver not to be punished with his judgements. David, who was no heire to a Kingdome by birth, was raifed by God himfelfe, from a low condition and imployment, to weare the Crowne, and to fway the Scenten of if aceband Judah, 2 Sam. F2.7. which was fuch a mercy that who wever reads it; can give no other epirher; then entirent into it but he abusing this goodnelle of God, and peculiar refrimony of his favour, unto finne and folly; what fadleville did God raise out of his owne bowels against himselfe? What a bloody Sword did he intaile upon David.

vid and his feed, which was to lafters long as his housedid last? Sa'omon whom God had highly honoured by his appearing unto him twice, I Kings 11.9. and out of the abundance of his love had given him a free choice of asking what ever he most defired , I Kings 2. 5. when he turned away his heart from God, unto heathenish vanities; fo exceedingly did the wrath of God kindle against him, as that he flirred up adverfaries against him all his daies, and at once rent ten parts of the Kingdome from him and his posterity. Hezekiah received a great favour from God when he was pleased to renew his life, which was as an expired Leafe; and to feale it by the working of a great miracle in the midst of the heavens: but when he rendred not againe, according unto the benefit done unto him, having his heart lifted up. he brings wrath upon himselfe, and upon Judab, and Jerusalem. 2 Chron. 32.25.

Secondly, the maies by which eminent and transcendent

mercies may be abused are diverse. He only some some

rieft, when eminent bleffings are received without any notice taken of them: when we take them as corrupt perfons doe bribes, with their hands behind them, that so their eyes might not as far as in them lies be conscious unto their doings: when we use not our eyes to behold the glory and excellency of the bleffings which God gives; but enjoy the sweetnesse of them, as blind men doe the warmth of the Sunne, without any admiration of its brightnesse; then are we injurious to Gods goodnesse: or if we do take notice of them, doe yet undervalue them, and call Gods richest savours, as Hiram did Salomons fruitful Cities, which he gave unto him, naming them Calms; that is to say dirty. This was Israels sinne, which provoked Gods displeasure against them, Islam. 106.24, 25, 26. They despised the pleasant Land.

Land: they murmured in their hearts, and not hearkned unto the voice of the Lord, therefore he lifted up his hand against them to

overthrow them in the wilderneffe.

secondly, transcendent and eminent mercies are abused, and God provoked: when we doe sacrifice unto our owne nets, and burne incense unto our drag, as if by them our portion were sat, and our meat plenteous, Hab. 1.16. When we take the Crowne that we should place at Gods feet, and set it upon our head: when we mingle our sweat, wit, endeavours, with Gods wisdome, bounty and love; as the Jewes did gall with myrrhe, which they gave Christ for to drinke: then we rob God of his honour, and encroach upon his royalties, which is the highest sacriledge in the world, and therefore justly deserves the most heavy and severe judgement that can be inslicted.

Thirdly, we then sinne against the Magnalia Dei, the great things; and wonderfull works of God, which he hath made to be remembered, Pfal. I I I. vers. 4. When we forget them, and suffer the memory of them to perish, like to characters in water or dust, which vanish as soon as they are made: like to breath on steele, which is as soon off, as on: when we retain eonely the sense of them for a small time, as slowers doe their sweetnesse; and not as Civet boxes which alwaies or for a long time doe keepe their sent. Thus Israel sinned to the provoking of God, Psalm 106. 21, 22, 23. They forgat God their Saviour, which had done great things in Egypt, wondrows works in the Land of Ham: and terrible things by the red Sea. Therefore he said that he would destroy them.

Fourthly, we abuse eminent mercies, and provoke God to wrath, when we set bounds and limits unto his power and love, as Israel did, Psal. 78.40. who after many experiences of both, in carrying them through the red Sea, in giving

them water out of the rock in raining Manna from Heaven, doe yet afterwards question whether he can provide a Table in the Wildernesse. Former experiences of Gods rich goodnesse unto us are alwaies to be improved to our support in present difficulties, and in every straite we should use them, as Elista did Elijahs mantle, 2 King. 2.14. who being to passe over fordin smites the waters with it, saving, Where is the Lord God of Elijah? we should fay. Where is the God that made fuch a mountaine become a plain? where is the God whose wisdome was as a pillar of fire unto us, when our own counfels were as a darke cloud that gave no light? where is the God, whose power was victory unto us, when our arme was weake, and our hopes faint? him we will trust, and cast our selves upon; else, if in every new difficulty we fuffer our hearts to finke and die away, as if we had never knowne any thing of God in troubles and dangers; we provoke him to shew forth the greatnesse of his power in wrath upon us, whom we would not exalt in the glory of his mercy to us.

Fifily, eminent mercies are abused, and God in the highest degree provoked, when we sinne against God with his
favours, and requite him evill for good: in not requiting
him at all we are unjust, but in requiting him with ill, we
are most injurious: Can there be a greater wickednesse, then
for a Pensioner of the Court, who receives an ample and
rich stipend from the King, to lay it all out in buying poyson to destroy him, or in raising a rebellion to dethrone
him? and what is it that such men doe lesse, who abuse
the precious blessings of God to the service of their lusts;
and turne them, as I frael did the Jewels, and Pearles of the
Egyptians which God had given them, into a cursed idoll,
before which they bowed and worshipped? Such a foule

finne.

finite it is, that it were to be wished, that no example could ever be produced of it; or that it had expired in the generations that are long since past: that Jesurun had been the last, that waxed fat, and kicked, Dent. 32.15. that the Prophet had made the last complaint, that Gods Corne, and Wine, and Oyle, and Silver and Gold were imployed in the service of Baal, Hosea 2.8. But it is a sinne that lives to this day; it is a sin that England is deeply guilty of, who the more richly God hath heaped his blessings upon it, the more wantonly it hath followed the swinge of its owne lusts, and the more contemptuously spurned at his holy commandements. And amongst all the sins, for which the displeasure of God hath broken into this Kingdome like a mighty torrent, this one of abusing choise and peculiar expressions of Gods goodnesse unto wantonnesse is the chiefest.

Thirdly, the reasons why eminent mercies abused, drawes downe eminent judgements, are amongst many, in briefe

these two.

First, because sinnes against mercy are committed against a darling attribute of God, which of all others he most delights to reveale, and to discover. All perfections in God are equall, being in him simply one: but yet in the manifestation of them towards us, they shine with a different and distinct glory. The greatnesse of Gods power that is set forth unto us, in his raising this vast building of the world out of nothing: the exactnesse of his justice, that is declared in his making of Hell, in which he will shew forth the utmost of his wrath against sinne and sinners: but the riches of Gods mercie they are made knowne onely in Christ; all the creatures in the world being too weake and impotent to be are any such impression and character from God, as might set forth the beauty of his love and good.

nesse in their full shine and lustre. Now the more any sinne is injurious to this attribute of mercy, which God hath honoured above all others, the more vile and blacke it must needs be: no darknesse is more formidable, then that of an eclipse, which assaults the very vessels of light; nor no tast more unsavory, then that of sweet things, when corrupted: so no sinne more hideous, then that which would darken the brightnesse of Gods love, and corrupt the sweetnesse of his mercy; and therefore none more provoking unto wrath and jealousse.

Reas.2.

A second reason is because sinnes against mercy are against a principle and law of nature, more deeply engraven in the hearts of men then any other, which is, to doe good to those who doe good to them, Matth. 5.46. The very beasts are not deficient in this, Ifaiah 1.4. The Oxe knoweth his owner, and the Asse his masters crib. Those two creatures. which are of all the most heavy and dull, are not without some expresfions of affection unto fuch as feed them, above others. Now for any to violate this principle of nature, and to be fo farre from observing the obligation which it puts upon them, as to abuse mercy and goodnesse by finning against it, or with it, the more provoking must the sinne needs be. It fricks as a brand upon King Joash, 2 Chron. 24. 22, 23. which will last as long as the records of Scripture live; that he flew Zachariah the sonne of Jehoiada the high Priest, who had been loyall unto him in the getting of the Kingdome, and faithfull in the administration of it. yet if this unkindnesse of Joash, which the Lord himselfe did soone revenge, be compared with the ingratitude of fuch who sinne against the eminent mercies of God vouchfafed to them, it will appeare as nothing. Jehoiada as a subject was bound to affist the right heire: but God is nothing . thing bound unto any; though the mercies which they enjoy be as great as the Sea, yet they cannot challenge a drop as due. Joash dealt ill with the sonne, but yet he honoured the father: but such, in sinning against God, are injurious both to the Father and to the Sonne, who purchased all by his blood. Joash haply might conceive some distast against Zachariah for something that he had done: but what can men plead against God, who is daily loading of them with his benefits, that they should sinne against him with the choicest of his savours making them as so many Arrows, with which they would assault and offer violence unto Heaven it selfe? certainely such sinnes above others, must needs pull downe judgements and displeasure from God.

The Use of the point is, if eminent bleslings abused doe ve 1. draw downe eminent judgements: to bid you feare and tremble in the behalfe of poore England. And here you may thinke perhaps, that I am at a loffe; and that it is something elfe that I should say, when I speake to you to feare and tremble. Hath not a glorious constellation of many transcendent bleffings, every one of which is as bright as the Sunne, made this day a day of folemne praise and joy? have not the tidings of many falvations and deliverances met together, as it were on purpose, to raise up our hearts to an high pitch, and measure of rejoycing? and doeyou now bid us for to feare? yes, I doe: and the more, the greater Englands bleffings and falvations have beene, the more would I have your feare and trembling for toencrease. I confesse the mercies of God are wonderfull towards us, as men, as Christians, as English-Christians: when I fet this Land by other Nations and Churches, I finde our portion to be like that of the first-borne, double to what

any of our brethren have enjoyed. What bleffing is it, that deserves to be stiled matchlesse, transcendent, clorious, which we have not enjoyed? if peace be it, we have had it; if plenty, we have had it; if victory, we have had it; if the Gofpell, we have had it. O but what hath been the improvement of all these mercies with which we have been enriched? Hath he who is the fountaine from whence they freamed, been acknowledged? have we, who have received much, loved much, and outstripped others in our obedience, as farre as we have in our encouragements? Alasse! little or nothing it is, which we can answer to such questions; yea, the truth is, all the waies by which eminent mercies are abused and God provoked, we have practifed: some of them in stead of a just estimation, have not been valued at all; or elfe under-valued as much, as the Manna of Heaven was by Ifrael, when the Garlick, and Flesh-pots of Egypt were preferred before it: others whose memory should have been precious unto us, they have been onely a few daies wonder and then have been welnigh forgotten, and buried in perpetuall Amnestie. Others, the glory of which should have been facrificed to God, they have been attributed to our friends, to our felves, our wits, our parts; they have beene magnified, and not God. In others God hath been dishonoured by distrust and diffidence; when after much experience of his power and greatnesse, in opening a doore of hope, out of the valley of trouble, we have in every petty straite, suffered our hearts to sinke, and instead of beleeving, have fallen into disputes, yea into denials, both of Gods power and readinesse to helpe, or save to us. Others, which is worst of all, we have wasted, as the Prodigall did his portion, upon our lufts and filthinelle; we have strengthened our hands by them in rebellion against

the Author of them, and have finned the more prefumptuoully because that grace hath abounded. Now tell me if we have not cause to feare in the behalf of England? & whether it be not feafonable to mingle our wine with fome water, our joy with fome trembling? True it is, God hath given us of late some revivings, which we may justly looke upon as earnests & pledges of future mercy; but yet let me tell you, if this great fin of the abusing of the riches of Gods goodnes, which should have led us unto repentance, be not acknowledged, and our hearts deeply affected with it before God; the storme that we have feared shipwracke in, will rise againe; and all the hopes that we have conceived of deliverance will be as fo many early blossomes nipt by the cold

frost, which fall off, and come to nothing.

The last Use directs it selfe to you Right Honourable: 2)62. which is an humble, yet a most earnest befeeching of you, who are enriched with many choice and peculiar favours from God, which make you eminently glorious above others; and to shine like so many bright Sunnes in your se verall Orbes, whilft they onely twinkle like Starres: that you would fulfill your engagements unto God, and in the places in which he hath fixed you, and opportunities with which he hath betrusted you, would doe as great and eminent services for God, as he hath done kindnesses for you. Olet it never be said of any of you, as it was sometimes of Chilperick a King of France, that he was titularis non tutelaris Rex; defuit reipublice, non prefuit: let it never be the complaint of men, and the indictment of God against you, that he hath done much foryou, but you have done nothing for him: that he hath put precious talents into your hands, but you have wanted hearts for to improve them. And to this end give me leave to present some few particulars, in

the performance of which, you shall both honour God, and

further your account in the great day.

First, be eminent in personall, and family reformation. Doe not thinke ever to make the world beleeve, that you are fast friends to countenance, and set up reformation abroad, while that you are enemies unto it at home: that you will smite sinne with the Sword when you st on the Tribunall; and yet court it in your chambers. Sertorius that had but one eye, he favoured all the rest of his Souldiers that had but one eye: and so will that Nobleman, that Magistrate, that is accustomed to any one sinne, indulge and connive at all those that practise and commit the fame. If therefore you would be usefull unto the publike good and welfare of the Church, fet up holineffe in your practife, and encourage it by your example as well as command it by your Lawes. One great personage that takes up fosuals resolution, that he and he house will serve the Lord, 10/.24.15. will make more converts to God, and more advantage the progresse of holineste, then many bundles of Statutes and Ordinances: one living guide that accompanies a traveller, is better then many flanding Mercuries; the one leading in the way, and the other onely pointing unto it.

Secondly, be eminent in your zeale for publique reformation. Its a worke which in its perfection, is full of glory, and beauty; but in its beginning and infancy, full of difficulty: a worke whose top-stone is brought forth with shoutings; but its foundation is oftentimes laid with discouragement and opposition; and therefore requires such a measure of zeale and affection in all who are builders, as the scorne and contempts of many Sanballats and Tobiah's banding against them, cannot slacke, or abate. This

This I speake, Right Honourable, that you whom God hath called to be principall inftruments in fo Noble a worke, as the laying of the first stones of a blessed reformation, would not give over, and fit down discouraged, when you meet with opposition and scorne from such, who are apt to deride the meannesse and simplicity of Gods Ordinances, and thinke that Religion best, which is gazest: that you would not feare the violence, and rage of others, who are lesse able to beare the purity and splendor of Divine truth, then Bulls are the fight of Scarlet, at which they grow exceeding fierce and mad: but that you would with an unshaken resolution stand up in Gods cause, and owne that, with the hazzard, yea with the loffe of whatever is dearest unto you. O what a fad charge would that be in the last day if God should then lay it to any of you; that you have had courage to vindicate every punctilio of your honour. and to make a small reflection upon your felfe, ground enough to facrifice a mans life to your fury : but for his truth have not beene valuant; but have fuffered it to be trampled upon by the impure feet of proud and scornfull enemies, having neither a tongue to plead for it, nor heart to oppose the insolencies of such, who have risen up against it? O therefore lofe not the honour of fo precious an opportunity as God hath put into your hands, by any finfull lukewarmnesse, and remission of your affection and love to God; but in these reforming times be eminently zealons, and full of courage in every concernment of God, and his Church; and more especially in these three particulars.

in the depression of many vile and spreading sinnes; whose daily growth in this season of Gods judgement, and displeasure

pleasure against the Land, cannot but bode the continuance, if not the increase of those many sad miseries and distractions under which it languisheth, and is ready for to expire. With what confidence doth Sabbath-breaking. drunkennesse, swearing, uncleannesse, whose deformity no darkneile is thicke enough to hide, thew themselves in the open day? how great is the rage of thefe lufts against fuch, who reprove them in the gate; being like fo many angry fores, that will not endure to be touched with the foftest and most gentle Lawnes? how scornfully are those Statutes and Ordinances trampled under foot by the fonnes of prophanenelle, which command and enjoyne holinelle? as if Magna Charta were broken, and the liberty of the Subject infringed, when any bridle and restraint is laid upon the unruly lusts of men. Now therefore doe you like your selves, and if men dare to be prophane, doe you dare to withfrand them; if they dare to smite with the fift of wickednesse, doe you dare to smite with the Sword of justice; if they dare to dishonour the name of God by oathes and blasphemies, doe you dare to vindicate it, and to make them examples of justice, that others may feare, and doe no more fo.

Secondly, be eminent in your zeale against popery. It is the most proper and sutable expression of your thankfulnesse to God for this great deliverance, to stirre up your selves to an hatred of that Religion, whose principles are still as bloody as ever they were, and carry the professors of them as readily to the execution of any designe against the Church and State as ever. For what can else flow from those dangerous points they hold, of the Popes temporall jurisdiction over Princes; of his power to dissolve all oather and types of allegiance; of his infallibility, of subjection to him absolutely

Colutely necessary to Calvation, &c. but treasons and rebellions against that State and people, that maintaine a contrary religion unto them? this I speake, and presse the mores because we had wel-nigh forgot what Amalek had done unto us; and were ready to entertaine finfull compliances with them, and to mixe Gods truth with their errors; as the speediest way to reconcile all differences, and to put a period to those enmities, that were continually breaking forth. And I am affraid that still they finde too many friends in this kind, whose sinfull lukewarmnesse in religion makes them to thinke that a fecret tolerating of their superstitions and idolatry, is better then a through extirpation of them; that it is fafer with Abraham to fright these fowles when they light upon our facrifices, then to shoot them: but let no such counsels, Right Honourable, take place in your assembly; neither let any Records and Acts that have your authority stamped upon them, be stained with any thing, which may justly be interpreted to be a badge of favour conferred upon them. Rome is like a nettle, which stings when it is gently handled; but does no hurt when it is hardly used.

Thirdly, be eminent in your zeale for reformation, in fuppressing of those monstrous births of opinions which every day multiply, to the shaking of the fatth of the weake, to the perverting of such as were hopefull, and the strengthning of the hands of others in their iniquities. Let not Religion which should be like the seamelesse coate of Christ, be like a beggers cloake, which hath a thousand patches in it: suffer not the Church, which is the enclosed garden of Christ, to be like the Sluggards field over-runne with so many noisome and poysonous weeds, which in a short time will eate out the very life and power of holinesse.

nesse. Oh I tremble to thinke, and so would you to heare what blasphemies are held out to the world, as the confessions of some mens faith! such which at once strike against God, Christ, and the Scriptures; and are growne too tall for the Pen to deale with, and to make a conquest of: so that unlesse they be suppressed, and cut downe by the power of your Sword they are like to prove as sad an evill, and to kindle as great a slame of contention as hitherto this Land hath seene. Be therefore perswaded and animated to doe that which is your duty, and to witnesse so much affection unto God and Christ, as not to suffer such tares to be sowne; and that while your selves are awake, whose harvest will be no other then misery and confusion.

Thirdly, be eminent in unity and a fweet agreement of Little loadstones will in a proportion attract a greater quantity of steele then those which be farre bigger. because their poles are neerer together, and so their vertie more united: fo you, though the glory of your House be not fo great as formerly, nor your number fo many; may yet, if you aime all at one common White, and make the publique good, without respects to private interests, to be the refults of your counfell, effect more and greater things for Godsglory, and the Kingdomes happinesse, then ever vet have beene done. Livie counts it a matter worthy of observation, that in that criticall battell between Hannihal and scipio, when the armies joyned, the shouting of the Romans was far more great and dreadfull, as being all of one voice from the fame Nation; whilst Hannibals fouldiers voices were different and difagreeing, as confishing of divers Languages. If fuch a triffe be confiderable in an army, and ferved to lessen the terror of it; how will dissenting hearts and affections in counsels, much more abate the power

power and strength of them? how will divisions in judgements and ends, in such a Body as yours is, quickly prove prejudiciall not to your selves onely, but to the whole Kingdome for whose good you are now met? O therefore let me beseech you, that laying a side your owne interests (which usually are the roote and spring of division) you would have the glory of God in your eye, who hath called you to many and weighty services; and that you would with one heart and shoulder helpe to support a reeling and tottering Kingdome, that you may be called the Saviours of Israel, and the repairers of its breaches, which is a more glorious name and title then all others what seever, which can be

put upon you.

Fourthly, be eminent in humility: this is a grace which futes fo well with an high condition, as none better; herein you imitate God, who though hee be exceeding great, vet is full of condescensions to his creatures, and humbleth himselfe to behold the things that are in earth, Pfalm 112.6. herein you imitate Christ, who of all patternes is the best; who though hee was the heire of all the glory of Heaven, and that not by right of adoption, but by inheritance, vet did empty and abase himselfe to the utmost, that he might be made a meet Saviour for worthlesse sinners. Otherefore, doe not you thinke it a matter below your felves, to deale in the least things that concerne God and Religion: Remember the brand which abides upon the Nobles of Tekoah, Nebemiah 2.3. That they put not their weeks to the work of the Lord. Yea in things that refpect men as well as God, let your humility exercise it selfe : disdaine not the poore nor his cause, when they come before you ; but let him finde the same measure of candor and justice from you

as the rich: be in this like the Sunne, that shines equally upon the smallest Pismire, and the most glorious Monarch.

These are the particulars, Right Honourable, which I thought to be my duty to present unto you; and being so offered, lay a tie and obligation from God upon every one of you to practice them: which that you may the more cheerfully undertake, give me leave to propound a double

encouragement.

First, in thus doing, you shall finde the assistance of a great God going along with you from the beginning to the end of all your endeavours and labours. Austin in his booke Decivitate Dei, derides the Heathen for having two Gods, one of which they called Janus, who was to proper the beginning of their undertakings; the other Terminus, who was to accomplish and perfect the end of them: But it is not so here; the same God who hath begun to doe you good, he will not faile to bring all your undertakings to a bletled end: if dissipations lie in the way, he will remove them, and make all mountaines to become a plaine; if discouragements, he will support you; if wants, he will supply you.

secondly, as God will affist, so will hee richly reward you. In doing the worke of men, it many times fals out, that they who deserve most, meet with the least recompences; and for reall services carry but an empty and airy Title, or Honour conferred upon them. Nicetas reports of Isaacius Angelus, a Grecian Emperour, who by the prowesse and counsell of a great Nobleman, was freed from the insolencies of certaine Rebels that were risen up against him; yet obtained no other reward from him, then

this

this, that he might weare his shooes of the Emperours fashion. But in doing Gods worke it is farre otherwise; the recompence which hee gives is both great and certaine; its before-hand held out in a promise, that it may the better animate and incite unto service. Be faithfull unto the death, and I will give thee a Crowne of life, Revel.2.10. Of all gifts, a Crown is the richest; and of all Crownes, a Crown of life is the most desirable.

FINIS.

in the deliveration of the sobi

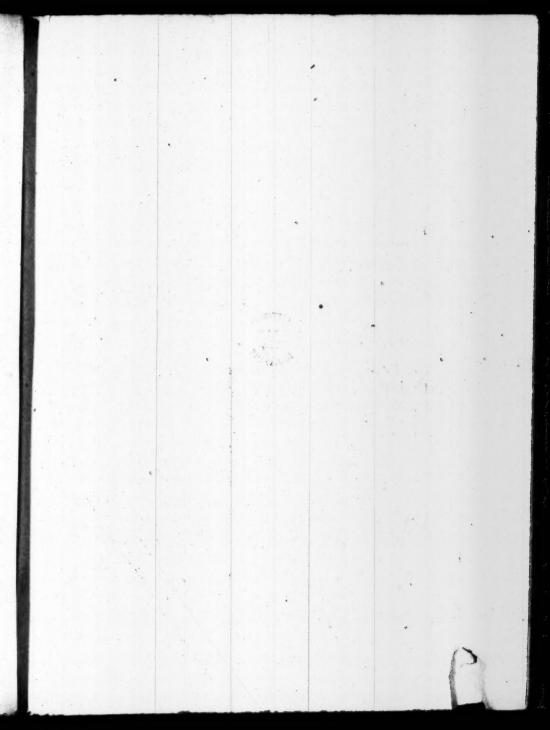
Die Mercurii, 6 Novemb. 1644.

IT is this day ordered by the Lords in Parliament assembled, that this House doth hereby returne thankes to Mr. Spurstowe, for his great paines taken in the Sermon preached by him yesterday, being the sift of November, in the Abbey Church Westminster, before their Lordships; who is desired to print and publish the same. And it is further ordered; that none shall print or re-print the said Sermon, unlesse it be ordered under the hand of the said Mr. Spurstowe;

7. Brown Cler Parliamentorum.

I doe appoint Iohn Rothwell to print my Sermon.
William Spurstowe.







Die Mercurii 6. Novemb. 1644.

IT is this day Ordered by the Lords in Parliament Assembled; That this House doth hereby returne thanks to Mr. Strickland, for his great paines taken in the Sermon preached by him yesterday, being the fist of November, in the Abbey Church, Westminster, before their Lordships; who is desired to print and publish the same. And it is farther Ordered, that none shall Print, or reprint, the said Sermon, unlesse he be authorized under the hand of the said Mr. Strickland.

fo: Browne Cler: Parliament.

I doe Authorize Mr Henry Overton to print this Sermon.

JOHN STRICKLAND.

IMMANUEL,

THE CHURCH

TRIUMPHING

GOD WITH US.

A Sermon preached before the Right Honorable House of LORDs, in the Abbey of westminster; at their publique Thanksgiving, November 5th 1 6 4 4.

By JOHN STRICKLAND, B. D. Pastor of the Church at S' EDMUNDS in NEVY SARUM.

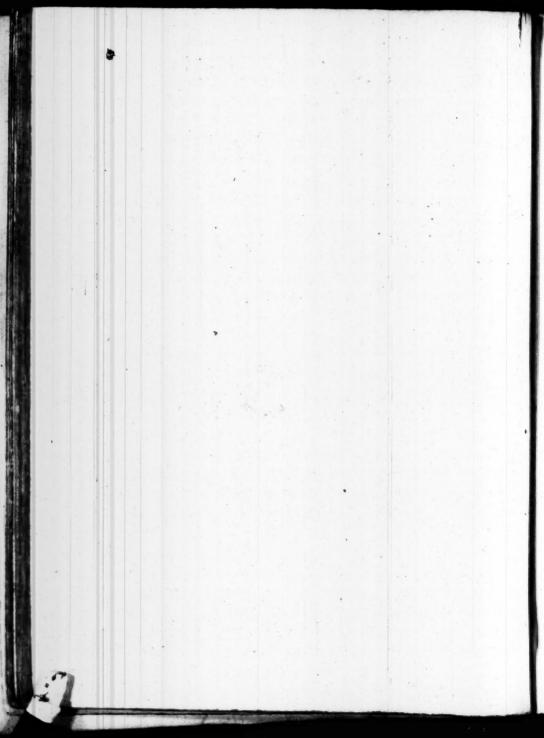
A Member of the Affembly of Divines.

P S A L. 23. 4.

Though I walk through the valley of the shadow of death, I will feare no evill, for thou art with me.

LONDON:

Printed by Matthew Simmons, for Henry Overton, at his Shop in Popes-head-Alley, 1644.





RIGHT HONORABLE

THE LORDS, NOW ASSEM-BLED IN PARLIAMENT AT WESTMINSTER.

MY LORDS;



Estides your Appointment (which carries the sacred authoritie of a command with me) there are three things somewhat incline me to yeeld this Sermon to the Presse, notwithstanding, the just sense I

have of mine own weaknesse, and its unworthinesse.

First, The birth-day of it, allowed not sufficient time for a sull delivery, your Lordships great occasions after the Morning Sermon, so straitned the time of your Evening-Sacrifice, that by your late coming together, I was compelled wholly to lay aside some parts, and to deliver the rest by pieces Taptim, as I could in such haste:

THE EPISTLE

Now the Presse hath given me leave a little better to gather the materialls, which then I scattered, and to couple all into some better proportion by the finewes of coherence, that I may present you with the intire (though yet un-polished) body of my Meditations intended for you

*A Faft obferved by both Houtes of Parliament.

Secondly, The matter which was suited to a day of Praises before your Lorasbips, may be very usefull (if not necessary) at all times; Even now * when You are putting on Your mourning-garments, and when the whole Kingdome feems to be in a more fad posture then it was Novemb. 5th. Our praising God for his being with us in a thanksgiving-day, may effectually admonish and prepare us to mourne after Gods presence, in a day of humiliation with more affectionarenesse. For as it is true, Monendo laudat, it is likewise true inverted, Laudando monet. Yea, the paying of God his due tribute of praise for the great things he hath done, is the way to ingage him to doe greater things for us in a future time of need, if we doe it heartily: it ministers courage and resolution in the cause, and gives an unconquerable strength to our faith in expectation of a happy end. Iebosaphat therefore made

DEDICATORY.

made the praifing of God a part of his preparation to battell, when a dreadfull Army of enemies came against him, 2 Chron. 20. 21. He appointed 2 Chion 20. Singers unto the Lora, that (hould praise the beautie of bolinesse, as they went out before the Army, and to lay, Praise the Lord, for his mercy indureth for ever. And it was not in vaine, their praising God prevailed, as if it had been praying to him; for ver. 22. When Ver. 12. they began to Sing, the Lord set Ambushmenes against the Children of Ammon, and Moab, and Mount-Seir, and they were smitten. Wee are behind with God in this, above other duties: Nature and felf-love can prevaile with us, to a kind of prayer in time of distresse, because that is the ordinary knowne way to obtaine reliefe; but praifing God is a more refined and spirituall dutie above Nature, and requires both puritie and strength of grace to be well performed. Tis not impossible, but this plaine and home-spun Discourse, may stirre up the endeavours of some in this neglected dutie; one of ten to returne, and give God praise; and so contribute somewhat unto publique benefit. Be not You guiltie of unthankfulnesse to God, (most Noble Peeres) lest the Lord lose his end in bringing in publique mercies, lest wee fare the work and prevaile the lesse in a good cause; yea, lest you bring evill upon the Land; as Hezekiah

THE EPISTLE, &c.

zekiah did, by not rendring againe according to the benefit done unto him; for, therefore was wrath come upon him, and upon Indah, and Ierusalem, 2

Chron. 32. 25.

2 Chron. 31.

Thirdly, You are the Men (my Lords) with whom God will plead the Kingdomes cause, and through whom, in this great Controversie now on foot, wee look for Gods presence with England, by Gods being in your Counsells, and by his bleffing of your martiall affaires, we all fay, The Lord of Hosts is with us. It much concerns you, it much concerns us all, that You earnestly feek after, and carefully keep God with you in your great imployments, and that we all strive by prayer for Gods presence with You, that God may stand and judge in the Assembly of our gods; and therefore doe I thus humbly present this poore peice to Your Noble acceptance and patronage, that it might happily put You in remembrance of your dutie, if You cast your eye upon it, or the people of theirs, in praying for You, that God may be with You in the great work of Church and State; which is, and shall be daily the prayer of

The meanest of those that serve You in the Lord,

JOHN STRICKLAND.



IMMANUEL.

OR.

THE CHURCH

TRIUMPHING IN GOD

WITH US.

P S A L. 46. 7.

The Lord of Hosts is with us, the God of Iscob is our refuge.



HE mention of the fonnes of Korab in the Title, and of the earths removing, and the mountaines shaking, ver. 2. & 3. seems somewhat to countenance the opinion that the sonnes of Korah penned the Plalme, upon their delive-

rance, when the earth opened her mouth and fwallowed up their father, Numb. 16. 32. Others con- a Mufcutus. ceive it penned by David, or some other, upon a notable deliverance of the Church from the Ammo ites, Moabites, and Syrians, in the dayes of David, recorded 2 Sam.

bear in.

2 Sam. 10. But most probably the miraculous deliverance of the Church from the Allyrians, in the time of Hezekiab, when the Lord by the hand of an Angel from heaven flew in one night 185000. of the enemy. as the History makes it appeare, 2 King. 19.35. This (I fay) was probably the occasion, but whether David, or some other was the Penman of this Psalme, as it is not determined, so is it not materiall to our purpose. However it is impluor, a Psalme of praise, or triumphall Song, wherein the Church rejoyceth in the Lord, giving him not onely the praise of her experience for a deliverance received, but also the praise of her hope and confidence for the future, fetting him up as a perpetuall and standing refuge to the Church in all fucceeding generations, wherein thee thall be kept secure and unmoved : God is in the middest of her, shee shall not be moved. Ver. 5. Though the earth be removed, and the mountaines be carried into the middest of the Sea. For he is not onely a rock, against which the gates of hell cannot prevaile; but he is watchfull and alwayes ready at the Churches right hand in the time of danger, Pfal. 110.5. * Auxilium prasentissimum, a very present help, that never comes too late. This the Church had late experience of, how eafily he could defeat her enemies when they rose up in greatest rage and fury, ver. 6. The heathen raged; the kingdomes were moved; he uttered his voice; the earth melted: and therefore thee makes this the maine of her dittie. while thee triumphes over feares, and dangers, and enemies in the Text, The Lord of Hofts is with us, dec.

Ver. 7.

* Junius.

The words are a kind of Chorus or burden in this Song of praise, once & again repeat- 2. Why Gods ed, as being that strain | presece is matwherein the Church | ter of fuch joy (now big with prailes could best deliver her felfe : in them I here bee two note 2 generalls, viz. grounds there-

1. What it is wherein the Church fo triumphantly rejoyceth in, Gods presence and protection; He is with us, He is our refuge.

& triumph to the Church: & of, viz.

(1. He is the generall Soveraigne, having all creatures at command : Lord of Hosis; therefore he can help her. 2. He is God in Covenant with the Church, The God of Facob; therefore he will never faile her-

Lord of Hofts or Lord of the Armies of creatures. whether visible or invisible, whether creatures in heaven or earth; for fo largely the word is taken, Gen. 2. I. The heavens and the earth were finished, and all the host of them: They are called Hofts in respect of their multitude, order, and obedience to their Maker; *as an Army in martiall order or battalia, ready to fall on when or where the word of command from their Generall shall require: And though some conceive, that name may be given unto God upon a more speciall ground, as having a more especiall hand in disposing Armies, and ordering the events of warre, yet the former and more generall interpretation of this style in relation to all the creatures, as it is particularly fet forth Psal. 148. 2. &c. whereby is holden our Gods univerfall dominion and foveraignty over them all, fuites better

Words open-Lord of bofts

* Creature [ch Deo conferantur, fun: tanqua milites nutum ducis expettantes. Arift alicubi in Metaph

IMMANUBL,

better with the Churches purpose in this place.

Is with us.

Is with us These words hold out Gods presence with the Church; But what priviledge may that be? fince God is every where, in heaven above, in hell beneath, and in the utmost parts of the earth and Sea, Pal. 135.8,9. Pfal. 139.8,9. Am I a God neere at hand, and not a God Jer 23.23,24. far off ? Doe not I fill beaven and earth? faith the Lord. ler. 23. 23, 24. Yes, it is his nature, and it cannot be

* Anfelmus.

otherwise; * Deut in se non recipit latorum, vel temporum distinctionem, seith one: what advantage then that God is with his Church, feeing he is allowith her enemies?

Two-fold pre-Sence of God.

For clearing this phrase, wee must observe there is a two-fold presence of God; first, his generall and common presence, whereby he is repl. take in all places and things without distinctio or difference, which is Gods omnipresence, in which kind of presence to have God with her is no peculiar priviledge of the Church. Secondly, there is a speciall presence of God, or his prefence testified by some remarkable works or speciall demonstrations, Effedice, whereby God may be so present in some places & things, as he is not in others, in which kind to injoy the presence of God (so it be in away of mercy) is a speciall priviledge.

Three-fold special! preience.

I.

Againe, There be three forts of Gods speciall prefence, all which may be juftly accounted the Churches priviledge. First, His glorious presence, or his presence testified by eminent glory, and the residence thereof. Thus God is faid to be in heaven differentially, so as he is not any where else; and heaven is therefore called his throne or dwelling place, 1 King. 8.39. As a King is no where fo majestically, as upon his throne, or in his Chaire of state; and this is so great a priviledge of the Church, as that flie comes not to in-

1 King. 8.39.

joy

joy it, untill the be triumphant in heaven, and there-

fore is not the presence here intended.

Secondly, His gracious presence, or his presence testified by tokens of his grace and favour toward a people, whether visible, as in the Temple, where he chose to place his Name, and wherein above all places he would be worshipped; in which respect he is said to dwell between the Cherubims, 2 Sam. 6. 2. or 2 Sam. 6. 2. spirituall tokens of his grace, as assistance and acceptance in the duties of his worship, together with injoyment and benefit of his Ordinances. Thus he is present with his Church and people in times of the Gospel, where two or three are gathered together in my Mat. 18. 20. Name, there am I in the middest of them, Mat. 18.20. This kind of presence is a priviledge of the Church militant, that he will be with her in holy and spirituall administrations and Ordinances; yet this is not the presence principally intended here.

Thirdly, His providentiall presence, or his presence testified by acts of speciall providence, wherein the power, wisdome, or any other of Gods attributes, are eminently put forth, either by way of affiftance or defence for a people. Thus the Lord was present with Ifrael in the Wildernesse by the pillar of fire and of a cloud, Exod. 13. 21. And the Lord went before them by Exol. 13. 21. any in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light. And as this presence was intended for a guide, so was it also for a defence to his people against their enemies, & at which their enemies, the Egyptians, were troubled, Exod. 14.20. By Exod. 14.20. this kind of presence the Lord is with his Church militant, in reference to her externall regiment, & more especially in her warfare, standing up for her & with

3.

her,

6

The God of Facob.

a Make non minies fæderis particops fust: fed mazis 10lenn's crat fanct ofacter is cum Airahamo & lacobo. Calvin in Ifaiam.

13. 14. 1.

Our refuge.

Pro. 30, 26.

her, against her enemies : and this is the Churches priviledge in these words, The Lord of Hosts is with us.

The God of Facob | Facoo is in Scripture sometime the name of a person tometime the name of a people. It is the proper name of Abrahams grand-child (the fathe of the Patriarches) and one of the feoffees in trust for the covenant of grace, together with Abraham and Ilaac. And if any shall aske me, why then the God of 7acob, more then the God of Isaac? I hough it might fuffice that the Spirit of God is pleased so to speake, yet M'Calvin gives this reason, the covenant of grace was more folemnly made & publickly ratified with Abraham and Jacob, then it was with Maac, and therefore when he will be looked upon as a God in covenant with his people, he holds forth himselfe more frequently by the name of the God of Abraham, and the God of Jacob, then of the God of Maac; albeit, somtime he is pleased to take upon him that style also: As a common name it carries in the compasse of it all the people of God in those times that were the children of Abraham, Ifa. 14. 1. The Lord will have mercy on 7acob, and will yet choose I frael, and set them in their owne land: And by representation it is to be taken, for the Church and people of God in all ages, with her he is in covenant : So that this phrase, the God of Jacob, doth import the neere interest that is between God and his Church by covenant, which makes her thus triumph in him, the God of Facob.

Our refuge or firong hold, where the Church as a Ship in quiet haven may anchor & ride fafe: or it may be a metaphor from the dennes or burroughes where weaponlesse creatures find shelter when they are hunted and pursued by their enemies : as Prov. 30.26.

The

The conies are but a feeble folk, yet make they their houses in the rockes. They are safe in the rock if they can get thither, tho never so weak in themselves. So the Church, though pursued by bloudy enemies, and though weak in her self, if yet she get under the wing of the God of Jacob, she may be fearlesse, for she is safe there, he is our refuge.

The sense of all together, is briefly thus; That God, who by a Soveraigne power hath every creature at his command, is effectually with us by a speciall presence of his providence, whereby he will not onely and us in time of opposition, and defend us in time of danger, but sight for us, and destroy our enemies; And this he will not faile to doe for ever, because he is ingaged to us by an everlasting covenant of his own free grace. In the sense and experience of this the Church cannot choose but break out again and again in this joyfull ditty; The Lord of hosts is with us, the God of Jacob, &s.

The words thus opened, with relation to ver. 5. where the church had experience of God with her, when her enemies rose up in rage against her, offer this point; In times of opposition, God sides with his Church, and takes part with his people against their enemies.

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With affurance of this truth, the Lord incouraged Israel to go out against their enemies to battell, Deut. 20.3, 4. He appointed the Priest when they came nigh unto the battell to say; Heare, O Israel, you approach this day unto battell against your enemies, let not your hearts faint, feare not, and doe not tremble, neither be yee terrissed because of them, for the Lord your God us he that goeth with you, to sight for you against your enemies, to save you. Which promise, though it was made to Israel only in the time of their warres, concerned the Church in

Doci. 1.

Deut. 10. 3, 4.

fuc-

Pal. 118. 6.7

Clieiu ionem ingimmat ad exprimendum illus certitudu en Museulus in locum.

1 Sam.17.45.

*Proofitis omnibus unit tantum te'um habeo, fed m. ximi ponderus, nome Domini. Peter Martyr.

fucceeding ages, being hereditary to Ifrael in the mystery as well as to Ifrael in the letter: As may appear in that David long after, in his experiece found this promise verified in Gods rising up with him against the enemies of the Church in his time, that opposed his kingdome & government, whereby he was to much incouraged, Pfal. 118.6,7. The Lord is on my fide, I will not feare: what can man doe unto me? the Lord taketh my part with them that help me: therefore hall I fee my defire on them that hate me. He was (I fav) fo much herewith incouraged. It de eo confidenter gloriatur, fuerat enim id fæpenumero re ipla expertus, faith one, He glorieth in it against all his enemies, were they never so many, and his helpers never fo few. This advantage of having God to take his part, raised up his spirit above all the odds that were between him and the uncircumcifed Goliah; and it is notable to observe what a description of God David fets before the eye of his faith when he was to enter the lifts with that Philiftim, I Sam. 17. 45. I how comest to me with a sword and with a speare, and with a lield: but I come to thee in the name of the Lord of holts, the God of the armies of Ifrael, whom thou hast defied: he fets God forth in his foveraigntie over all creatures. whereby he commands and rules over enemies, and in his relation to the Church, whereby he stands ingaged to affist and maintain those that stand up in her cause, which David looks upon as more then all those weapons * that Goliab brought into the field against him: for God will not faile to use both the one and the other, as the Church in her need shall require, he will bridle her enemies by divisio, if there be no other way to restrain them, and he will send from heaven to keep them play, if there want humane help to manage her caufe

cause against them. Of both which we may see an experiment, when Cambyses became a Persian scourge unto the Church, the Lord sends first a single Angel, then Michael the Prince, to divert him; and in afterages he raised up the Prince of Gracia to oppose the Persian, lest he should have oppressed the Church with his might, Dan. 10. 13.20,21. And as this is a truth in it selfe, so the Lord is pleased to manifest it by the Churches experience in three things.

First, In that God upholds his Church and people from ruine in the middest of destructive miseries, (as the bush that burned, and was not consumed) and against the cruelties of men, which are skilfull to destroy, in whom many times there wants not either malice or power; This the Church acknowledged with all thankfulnesse, Psal. 124. 1, 2, 3. in reference unto those manifold insurrections which the heathen made against the Church, not onely in the time of David: If it had not been the Lord who was on our side, now may Ifrael fay, if it had not been the Lord who was on our side, when men rose up against us, they had swallowed us up quick, when their wrath was kindled against us. Such were our enemies, and such our danger, that if the Lord had not taken our part, if any other had taken our part, and not the Lord, wee had been ruined.

Secondly, In that God disposeth of the plots and attempts of the Churches enemies, contrary to their own purposes many times, not onely infatuating their counsells, but catching them in their own snare; as Maxentius to deceive constantine, and his Army, made a false bridge over Tiber, where Constantine should passe, but forgetting his own treachery, he and his own Souldiers passing that way were drowned. Wherein

See Calvin on place

Dan. 10. 13.
20, 21.
Gods fiding with his
Church appears in three things.

1.

Pf. 134.1,2,3.

Pontil' de colutus est ques ad religiosi principis paraverat exitium. Euseb. Hist. Eccles. lib 9 cap.9.

2.

P61,9,15,16.

See Musculus & Amsworth

in locum.

the Pfalmist thinks the hand of God cannot but be acknowledged, Pfal. 9. 15, 16. The heathen are funk down in the pit that they made: in the net which they hid, is their own foot taken; the Lord is knowne by the judgement which he executeth: the wicked is snared in the work of his own bands : Hingaion, Selah. He puts (as it were an afterift upon this paffage, such as we find not in any but in this and Pf. 92. 4. [Higgaion Selah] (weh whether it notes a difference in the tune wherein the Pfalme was fung, as fome conceive, or whether it fignifies the fitnesse of the matter for more then ordinary medication, as 7unius renders it, Rem summe meditandam, (and some Meaitation Selah) it imports the eminency of Gods hand, when he catcheth the enemies of Gods church in their own craft. The Ecclefiasticall History mentions a memorable passage of providence to this purpose toward the good Emperour Theodosius; when the enemies had fent a shower of arrowes against him, by a sudden and strong wind, they were driven back, and fell upon the enemies themselves, to their own prejudice; infomuch that the Poet proclaimes it as an act of Heaven done in love to Theodofius.

Claudian.

3.

O nimium dilede Deo, cui militat ather, Et conjurati veniunt ad classica venti!

Thirdly, In casting the ballance for the Church, where the opposition bath been long maintained dubio Marte, and when she hath been hard befet with enemies; Thus he appeared for the two Tribes and halfe when they made warre with the Hagarites, with Jetur, and Nephish, and Nodab, the generations of Ishmael; it was not onely brought unto a battell, but it seems the two Tribes and halfwere sore put to it, they were dri-

ven

ven to cry unto God by prayer, even in the battell, but at length the Lord took their part, and gave them the day. 1 Chron. 5. 19, 20. And they were belped against : Chron, them, and the Hagarites were delivered into their hand, and all that were with them; for they cryed to God in the battell, and he was intreated of them, because they put their trust in him. He did in like manner appeare to take part with Ifrael against Amalek, who were so hardly matcht, that they could never prevaile, but when the succour of prayer came inn to their ayd, that is to fay, when God was intreated to take their part, Exod. 17.11. We have Exod. 17.11. feen the truth, let us next look upon the equitie of the point, why God should take part with his people.

First, Partly because the things for which & wherein the Church is commonly opposed by enemies, are fuch as wherein God himselfe is concerned, and usually by fuch men as are enemies to God as well as to his people; the maine occasion that the Princes of Babylon (after inquirie) could take of persecuting Daniel, was fomething of God, as appeares by their confultation, Dan. 6.5. Then faid thefe men, we shall not find any Dan. 6. 5. occasion against this Daniel, except we find it against him concerning the law of his God: And when the Church in misery would stirre up the Lord to her affistance, shee presents this as an argument that shee was persecuted for his fake, Pfal.44.22. For thy fake are we killed all the Pfal. 44.23. day. In all the perfecutions of the Church upon record in Scripture (as far as I have observed) that which ever stirr'd up the malice of the enemy, hath been Divinum aliquid, somewhat of God: have patience I befeech you, to glaunce upon a few particulars.

That which caused those wicked enemies in the time of Artaxerxes, so to envie and oppose the people of God, 19, 20,

Reason 1.

Ezra 4. 1.

God, was, that they were going about a Temple for the worthip of God, E sra 4. 1. When the advertaries of 74. dab and Benjamin heard that the children of the captizitie builded the Temple unto the Lord God of Ifrael: then the Chancellour, & the Scribe, and a wicked crew, took counsell how to weaken their hands, and to trouble them; as appears in the following verses. In the time of Ahajuerus, Haman, and his confederates perfecuted the people of the Jewes for worshipping God according to his own will, Efth. 3.8,9. Daniel was perfecuted. Efth. 3. 8, 9. and the Article upon which he was accused, was, that he prayed three times a day, Dan. 6. 13. The cause why the Apostles were so hardly handled, as to be beaten (and for which (if Gamaliel had not been) their lives should have been taken away) was, that they preached in the Name of Jesus christ, Act. 5.28. And the three Children were by their enemies persecuted into the fiery fornace, for no other cause, but refusing to break the commandement of God, who had forbidden them to morthip any image of filver or gold, Dan. 2. 12. How truly faid the Church before? For thy fake are wee killed all the day? which cannot but be a prevailing argument with God to take their part; and therefore David useth it in behalfe of the Church, Pfal. 74. 21, 22. O let not the oppressed returne ashamed; Arise, O God, maintaine thine own cause: remember how the foolilh man reproacheth thee daily: He is ingaged to stand up and maintain the cause wherein his Church fuffers; She may fay, as Josephus reports one Herod spake to his fouldiers; Our cause is just, though we be weak and few; and where truth and justice is, there is God, o where God is, there is both multitude of for-

titude. And as God is ingaged in the Churches canse, fo is he ingaged against her enemies, as being his ene-

mies

Dan 3 12.

Dan. 6. 13.

Ad. 5. 28.

Pf.74. 21,22.

mics as well as hers. So the Spirit taught the Pfalmist to call them, Pfal. 74.4. Thine enemies rosre in the middelt of thy Congregations; they fet up their Banners for

signes.

Secondly, The Text tells us, He is the God of Facob, and thereby the Churches refuge in trouble; thee is by covenant his peculiar; by wth covenant he promifeth to have common friends and common enemies with her : Gen. 12. 3. I will bleffe them that bleffe thee, and curfe him that curfeth thee. He speaketh here after the manner of Kings, when they made a mutuall confederacy, they promised to have the same friends mutually, and the fame enemies. Being in covenant with her, he looks upon the Church as the mysticall body of Christ, the least member whereof, he will as surely defend, as he did the least bone of his naturall body, which he would not fuffer to be broken: as tender to him as the apple of a mans eye is to him, Zach.2.8. How did the Lord take poore mans part against all spirituall enemies, when he ranfomed his foule from the gites of death! When Cyrus demanded of Tigranes (who came to redeem his wife that had been brought into captivitie) what ransome he would give for her, he answered he would redeem her libertie with his own life: So God having espoused the Church unto himselse by covenant, was willing to redeem her libertie with his own. bloud, Ad. 20. 28.

Besides the generall covenant, the Lord hathingaged himselfe to take the Churches part, by particular and speciall promises; as, Joft. 1.5. I will not faile thee, nor for sake thee; though spoken to Joshua, yet intended to every member of the Church of God; and fo applied, Heb. 13. 5. as also Isa. 43. 2, 3. Thou art mine, 15.43. 2, 3.

Pfal. 74. 4.

Reason 2:

Gen, 13. 3.

Solmis fadrum inter reges formula. ut eofdem fibi fore hoftes & amices mutuo promittant. Calvin.

when

112.59.19.

when thou passest thorough the waters, I will be with thee and thorough the rivers, they shall not overflow thee: when thou walkest thorough the firestbou shalt not be burnt neither shall the flame kindle upon thee, for I am the Lord thy God, the holy One of Ifrael thy Saviour. Whether the Prophet alludes unto the Israelites passage thorough the red Sea, when Pharaoh and the Egyptians purfued them, and wherein God miraculoufly preferved and delivered his Church, I know not; fure I am, water and fire are usuall (though figurative) expressions in Scripture of the Churches enemies & persecutions, wherein God promiseth to undertake for her; as, 1sa. 59.19. when the enemy shall come in like a floud, the Spirit of the Lord shall lift up a Standard against them. He will raise up enough to oppose them; he will (as the P salmist speaks) give a banner that it may be displayed: the Spirit of the Lord; either the Spirit of prayer shall do it by bringing in reliefe from heaven, or the Spirit of power, whereby God will stretch out his own arme to fight against them, when by the Spirit of prayer he hath stirred up his people to call upon him.

We I.

Pfal. 92. 4.

This calls upon us to behold the works of the Lord, (as ver: following the text) and to confider how comfortably God hath given us experience of this truth, that we may more clearly fee what grounds we have of rejoycing this day, and so sing praises with understanding. We shall find cause enough to say with David, Pfal. 92.4. Thou Lord hast made us glad through thy works, and we will triumph in the works of thy hands. And againe to fay with Moses, Exod. 15. The Lord is our strength, and our fong, and is become our salvation: Who is like unto thee, O Lord, among st the gods? Who is like thee, glorious in holinesse, fearfull in praises, doing wonders? God hath opened opened unto us a treasury of mercies, old and new.

We have heard with our eares, our fathers have told us, what God hath done for us in their dayes, in the times of old, how he took our part when destruction was coming full faile against us in 88. and scattered the Armado, proudly called Invincible. The enemy faid, as Pharaoh, Exod. 15.9. I will purfue, I will over- Exod. 15 9. take, I will divide the spoile: my lust skall be satisfied upon them: I will draw my fword, my band shall destroy them: but the Lord blowed with his wind, ver. 10. and disappointed them, To that in faving us & our Nation from that Spanish fury, the Lord hath done great things for us,

whereof we rejoyce.

This day puts us in mind of another, never to be forgotten, deliverance from popish treachery, more admirable then the former, which was from open violence; of which we may fay (as Hannibal was wont to fay of two famous Romane Captains, he fear'd more Fabius not fighting, then fighting Marcellus) our danger was the greater in the powder treason, because secrecy made the blow more unavoidable, and had not been discovered but by the eye of heaven: it was a treachery that wants a name to expresse it, unlesse you will call it (as one doth) by the name of a Catholique villamy. Learned endeavours have been made to finde a parallel in former Histories, but this deliverance stands alone, & is a None-fuch. Such a deliverance as you heard in the morning, Ezra 9. 13, 14. Wee may therefore mutato nomine, not onely make it our fong this day, but bequeath unto posteritie, for a perpetual! Song of Englands praise, that of Pfal. 124. 1,2, 3. If it had not been the Lord, who was on our fide, now may England fay, if it had not been the Lord, who was on our fide, when men rofe up against

Old mercies,

Magis fe anon pugnante Fabio, quam à pugnate Marscilo timere.

The Text hadled in the morning Sermon.

Pfal. 124. 1 3, 3.

the Lord, who hath not given us as a prey unto their teeth:

Ver. 6, 7.

New mercies.

Our foute is escaped as a bird out of the snare of the sowler, the snare is broken, and we are delivered.

Besides these ancient mercies, which we have by descent from our ancestors, God hath taken our part in these dayes of Jacobs trouble; how many infernall conspiracies (well-nigh as dark and deep as the Powder-tree (on) have been lately descreted? Which nothing

these dayes of Jacobs trouble; how many infernall conspiracies (well-nigh as dark and deep as the Powdertreason) have been lately defeated? Which nothing but the eye of heaven could have feen, nothing but the hand of heaven could have prevented. Manifold deliverances, with many glorious Victories, have been given in, upon all which we may write (the King of Smedens Motto upon the Battell at Lipfich) A Domino facta funt ista; my memory is not a sufficient Register (nor were it fit for me at present if I were able) to give you an account of particulars, they are fo many; I will not therefore tell you of Edg-hill, Newbury, York, &c. which yet are to be accounted precious and lasting Monuments of the Lords being with us. God hath given us in a bill of later providences for the Church in severall parts of the Kingdome, by reducing feverall garrifons, by prevailing for us in the field in feverall places: God hath honoured this one day (confecrated principally to the memory of Englands deliverance from the Powder-plot) with such a cofluence of mercies, as might justly require the separation of many dayes unto thanksgiving. We had need to look that neither God be lofer in his praise, by giving in so much at once, nor we furfet in being lifted up by abundance of mercy. It is reported of Philip, King of Macedon, when he heard fo much good newes at once, as namely, that Parmenie his Generall had got the victory over his enemies: that his

Atonmouth, New-Castle, Immouth, Leverpoole, taken in about this time.

his Son Alexander was borne: and that his Chariots won the prize at Olympus, all in one day, he called upon fortune to spice his joyes with some bitternesse, left he should furfeit of them, and forget himselfe: wee had need to joyne with this King in our feare, and our care, that we doe not forget our felves, nor the Lord our God, now that we have received fo much at once: Let us therefore spice our joyes in the fruition of these mercies, with a fixed observation and acknowledgement of Gods own hand in bringing about all these great things for us, and that God bath taken our part therein: which in the dispensation of them, may by an intelligent observer be discerned by three things that have commonly been evident in all our deliveran-

ces and victories, viz.

1. They have not usually been given us till the creatures help and Arength hath been brought to a nonplus, at least we have seen the creature failing, before God hath turned the day for us : your Wisdomes obferved how it was with us in the beginning of the day at Edg-hill, at York, to fay no more; the Lord in those days did by the hand of a few, which all the army could not doe, that it might more clearly appear, that what was done was from God, faith Peter Martyr; even as Judg. 7. 2. the Lord would rather give the Midianites into the hand of 300 men, then Gideons whole Army, Lest Israel vaunt themselves against me (saith God) saying, Mine own hand hath faved me. In middest of many humane helps, God often loseth the honor of his help, but when all others faile, Gods help is glorious; the Pfalmist moves God to help his Church at a pinch, when mans help could doe no good, as being then the fittest time for God to do it; Pfal.60. 11. Give us help

Three Characters that our victories and deliverances havebin generally brought about by a speciall hand of God.

Mt victoria quemadmodum à se dada cras, ua a (e etiam evidenter appareret. Peter Martyr in Judg. 7. 2.

Pfal. 60, 11.

273

in trouble, for vaine is the help of man: How clearly hath Gods hand been put forth in our victories, when we were even upon the brink of an overthrow? as Vaux of his giving fire Quantillum abfuit, wee might say of our destructions, from which God hath set us free.

Exod. 17. 11.

Plal.76.2, 3.

Alian.

2. Our publick mercies have generally been brought us, upon prayer and fasting, duties that are fent out by the Church for Gods help & power to her affistance: and as we have held up in these more or lesse, we have more or lesse prevailed against our enemies, as Israel against Amalek, Exod. 17. 11. while Moses held up his hands: God hath broken the arrowes of the bow, the field. the fword, and the battell, in our Churches, as he did for his people in Salem, Pfal. 76.2, 3. because there we prevailed with God in wreftling as Jacob. The Tarentini had a feast which they called Jejunium, in memoriall of that reliefe which the Rhegini spared upon every tenth dayes fast, and sent them when they were besieged; fo (though we facrifice not, nor afcribe to our fasting and prayers, yet) we might well set up a feast of thankfulness to God, in memoriall of such publick fayours, as have evidently been the fruit of prayer and fasting: And the rather, because the honor of such mercies as come in that way, is clearly cast upon God, who hearing prayers doth whatfoever is done thereby in that prayer fetteth God on work; which was the ground of Luthers admirable confidence, wherein he was wont to fay, when they had prayed together against the Churches enemies, Vicimus, we have overcome; he knew God would not be wanting, either to heare the prayers, or by his power to fulfill the defires of the righteous.

3. They

3. They have been given us in a way above humane probabilities, and notwithstanding disadvantages: when the enemy hath had the advantage of place and multitude, in so much that they sometime triumphed over us before the victory: whereby it hath appeared that victory was given us by him to whom nothing is difficult: Thus Joshua reasons, Jolb. 23. 10. One of you Joth. 23. 10. Rall chase a thousand, because it is God that fighteth for you: as he reasons from the cause to the effect, we may all as well from the effect unto the gause; thus it hath been with our armies, therefore the Lord fought for us. Yea, so much have we seen of Gods going out with us alwayes into the field, that the enemy was never yet knowne to prevaile against us, but by our either treachery or negligence; God hath never been wanting to us, though we have been too much wanting to our felves.

At the former fight about Nembery.

Pfal. 65. 1.

Oh that men would therefore praise the Lord for his goodnesse, and for his wonderfull works to the children of men! this is a day wherein praises should waite for the Lord, Plal. 65. 1. Tibi filet laus, as Pagnine renders it , Praise is silent to thee, O God, in Sion. Such a throng of praises, and so great, that they were unutterable, and therefore filent-praise (as they fav of cares, Leves loquuntur, ingentes stupent,) yet though our praises should be more then we can expresse, yet we should this day endeavour to expresse our praises unto God as much as we can, and endeavour also that our praises should have these three following qualifications, viz.

Our praises of God for our ' lare publique mercies, should have three speciall properties.

1. We should see that they be self-denying-praises; creature-praising is the way to breed creature-confidence, and we have had too much of that already; let

I.



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Pfal. 115.1.

us frame our praises to the tune of the Pfalmist, Pfal. 115.1. Not unto my O Lord not unto what unto the Name give glory. Not that any gallant Spirits should be deprived of the honor due unto them, it is their honor that God will delight to use them as instruments for the good of his Church. It was a notable custome among the Romans, that when they had obtained a victory, the Generall was wont to fend Letters deckt with laurell to the Consulls, to require them decernere supplicationes, it feems they made account that they stood in need of prayers rather then of praises.

Pfal. 44. 7, 8.

2. Strive that our praises may be God-exalting praises; we should boast of God as the Church doth, Pf. 44.7.8. Thou hast saved us from our enemies, & hast put them to shame that hated us in God we boast all the day long, and will praise thy Name for ever. We should not onely praise him with high praises, & with the best members that we have, and highly prize those mercies that he hath bestowed upon us, but we should strive to prize more the having of God, then the having of all our mercies, and to fet up his Name farre above all blef-

fing and praise.

3. We should strive to give God perpetuall praifes, by perpetuating his praises unto posteritie, a laying up a flock and feed of praise, that may bring forth a plentiful crop in the generations to come, when they shall heare and see what great things the Lord hath wrought for his Church in this age, which hath been and still is in birth, with many glorious things, that much will concern future times. I doubt not but fome faithfull Pennes have privately filled their commonplace-books, in treasuring up and making records of Gods wonderful providence towards this Church and

King-

Kingdome in our times, which being transmitted to posteritie in a much desired Chronologie, would publickly set up lasting Monuments of Gods praise, and provide for a succession of thankfulnesse from generation to generation. Such a providence we find the faithfull had in former times; Pfal. 44.1. We have heard Pfal. 44.1. with our ears, our fathers have told us what work thou diddest in their dayes, in the times of old. They did by tradition ingage us to give God the honour of his marvellous works; as also by stones, and pillars, and altars, erected in memoriall of severall acts of remarkable providence toward them.

Quest. But in these sad times, many make the same question which Gideon made to the Angel, Judg. 6.13. If the Lord be with us , why then is all this befallen us? why are we not delivered from the bands of the Midianites?

Answ. Gods being with his Church is not presently a Supersedeas to afflictions: Christ may be in the Ship (as he was Mat. 8.24,25.) and yet the may be covered with waves, so that the Disciples may be in great feare of perishing by the storme: So though God be in the middest of the Church, so that she shall not be moved, Pf. 46. 5. yet he may be tryed as filver is tryed in the fire; he may be brought into the net, and affliction may be layd upon her loynes, Pfal. 66. 10, 11. God may give Jacob to the spoile, and Israel to the robbers; yea, the dearly beloved of his foule into the hands of her enemies, and that for many boly and excellent purpofes.

1. That God may more clearly have the glory of his help, when he affords it unto the Church; sense of danger and feeling of smart, makes deliverance welcome. and the hand of the deliverer more observed. David was much taken with God, in that he own'd him in adversitie,

Oneft. Judg. 6. 13.

Aufw.

For what purpoles God fus fers hischurch to be afflicted, while he takes her part.

I.

Pfal. 31 . 7.

versitie, Psal. 31.7. Though the preventing of affliction be a great mercy in it selfe, yet corrupt nature is usually more sensible of, and so more thankfull for deliverance out of affliction; and therefore the Lord lets the Church feel affliction, though he take her part, that she may better prize her helper, and his help.

2. To separate between the precious and the vile; as the winde carries away the chaff from the wheat, and as the surnace divides between the gold and the drosse, which could not well be severed otherwise: many are carried with the Church when she flowes in a sull streame, that will forsake her at an ebbe, like the stony-ground in the Parable, in time of prosperitie they received the seed with joy, but in the time of temptation they fall away: afflictions therefore are as necessary in the Church, as herefies, to discover the false-hearted, and that onely the approved may stand.

3. To humble, and so to prepare the Church for help and deliverance: shee is not alwayes in case for such mercies, no more then Israel was fit to enter into the Land of Promise, till the Lord had carried him through a long and tedious Wildernesse, to humble him, and to prove him, to see what was in his heart, Deut. 8.2. As God is full of love & bowells toward his Church, like a father toward his child, whereby he is afflicted in all her afflictions, and very ready to her help and succour, so is he full of wisdome also in his dispensations to the Church, like a Physician to his Patient; and therefore will not administer cordials to her, being sull of corruptions, till he have purged her, and brought her low, it may be, even by letting bloud.

Deut. 8. 2.

3.

4. To

4. To fet faith and the Spirit of prayer on work in the Church, whereby God delights to be overcome of his people, & which may actuate all the promises that God hath made unto them; Now these are best put to it in extremitie and affliction; we doe not so make out after God by faith and prayer, in times of peace, as we doe in times of trouble. Ephraim was carelesse of looking after God, till affliction had almost devoured him, and therefore God withdraws himselfe, till affliction brings Ephraim in unto him by prayer, Hof. 5. 15.

2. Seeing we have tasted the sweetnesse of Gods being with us, both by ancient and modern experience, we should be the more carefull to keep him on our fide in these times of common trouble and danger, that his prefence may give us reft; as he promised Ifrael, Exod. 33. 14. which made Mofes to earnest with God for it, as being not only the fignall of his love to them, but also as being a means of their securitie against all the Nations that would look upon them, (by his being with them) as Gods onely people, separated from all the people upon the face of the earth. And furely the continuance of his presence with us, will be much according as we carry our felves toward him; as the Prophet Azariah faid to King Afa, 2 Chron. 19. 2. The 2 Chro 15, 3. Lord is with you, while you be with him, and if you feek him. he will be found of you but if you for take him, he will for take you. God loves his people first, before they love him. but he never forfakes them, till first they have forfaken him: yez, God looks much upon the carriage of great men, either to be angry or pleas'd with, to withdraw or continue his presence with a people; if the great men had been good, (though the communaltie was naught in Jerusalem,) the Lord would have pardo-

Hof. 5. 15.

Use 2.

Exod. 33. 14, 19,16.

Jer. 5. 5, 6.

Judy 5. 9.

Three things to be done by Magistrates, to keep God on our side.

I.

ned it, but when these also (that should have known the way of the Lord have broken the yoake, & burft the bonds. a Lion out of the Forest shall stay them, and a wolf of the evening Shall spoile them, faith God, Jer. 5. 5, 6. Howaffectionately is Deborah taken up with praise, when she faw the Governors of Ifrael willing to doe God fervice! Judg. 5.9. She heartily honoured them; My heart is toward the Governours of Ifrael, that offered themselves willingly among the people : praise yee the Lord! Let us alfo rejoyce in your willingnesse among the people, that are the Princes of our Tribes, and the Governours of Ifrael, that we may fay, Praise yee the Lord, when we fee you(right Honorable)doing what in you lies, to keep God with us, and that he may continue to take our part : to forward you therein, amongst all your other pious endeavours, let me exhort you to be carefull in a speciall manner of these three things, viz.

First, Be zealous for God, especially in those things that more immediately concerne him, namely, matters of Worthip and Religion, which God hath ranked in the first Table (the highest forme of commandements) and which our Saviour calls the first and great Commandement, Mat. 22. 38. These lie so neere his heart (as I may fay) that if you be faithfull to him, and tender of his honor in these, you shall strongly ingage him for this cause and kingdom. David upon a tender confideration, laying to heart how meanly the Arke was provided for, while he himselfe dwelt in a house of Cedar, had but a purpose of building God an house, and behold what a good influence this had upon his Kingdome!the Lord ingageth himfelfe thereupon for Ifrael, 2 Sam. 7. 2. 10. I will appoint a place for my people I frael, and will plant them, that they may dwell in a place

2 Sam. 7.2.10

of their own, and move no more, neither shall the children of wickednesse afflit them any more, as before time : a Davidlike piety in you, might have a like influence upon England at this day. You have lately heard what horrible blasphemies have been belched out against heaven, and the glorious Name of our great God, in some corner-Sermons: You know what intrusions are made into the Ministery, and what confusion is threatened by divisions and diversities of opinions: lay thesethings to heart, fettle worship, settle government, speedily,

now that you are b called upon.

Secondly, See that the Covenant be both taken and performed:'Tis no lesse an honour to you, that you are custodes foe derw, then that you are custodes utriusq: tabula: It is the Covenant of the most high God, who will be much provoked fure by the neglect of it, fince we find him angry with Zedekiah for breaking a private covenant between him and the King of Babylon, Ezek. 17. 16. 18. So that the Lord will let him die in Babylon, seeing he despised the oath, by breaking the covenant. when loe he had given his hand: And he is well pleased with paying our vowes, in way of thankfulnesse, as may appear in Davids care therein, Pfal. 116.14. You have holden forth a pious example in entring into our folemne League and Covenant for reformation; like the much honoured Prince Josiah, and that with the same finceritie (I hope) with all your heart, and with all your Soule, to perform the words of the Covenant; O accompany that noble King one step farther, in canfing all in Jerusalem, and Benjamin, to make it, and to stand to it, when they have made it, 2 Chron. 34. 31, 32. It is not more matter of joy to the Churches abroad, that you have brought forth such a covenant for the three Kingdoms

a By an humble Addresse from the Affembly.

b Directory for Worthip, carried up to the House of Pecres.

Ezek, 17. 16.

2 Chron. 34. 31, 32. c See the Letter from the Churches of Wallacria to the Affembly, lately printed.

to be united in, then it may be matter of grief & shame to us at home, that it is so much neglected as it is, many refuse to take it, many that have taken it, make no

conscience at all of keeping it.

Thirdly, Execute Judgement: if the Lord fee the want of judgement among us, it will displease him. Isa. 50. Ifa. 59. 15. 15. By this Phinehas turned away wrath from Ifrael: and who can tell what you may do for England, if you

be not wanting in this? The Lord would have pardoned Férusalem, if he could have found but one man therein that had executed judgement, Jer. 5. 1. As he

took away the famine, (which he had brought for Saul, and for his bloudy bouse) when David wisely condescen-

ded to the Gibeonites, and gave up seven men unto the

hand of Justice for their cause, 2 Sam. 21. 14. God was intreated for the Land, as if the bloud of those delin-

quents had been a facrifice to atone the Lord: The executing of judgement is the Lords work, and they shall

be curfed that do it negligently, Jer. 48. 10. And curfed

shall they be that keep back their sword from bloud in this cause. You know the Story of Gods Message by the

Prophet unto Ahab, for letting Benhadad goe upon

composition, 2 King. 20.42. Because thou hast let goe out of thy hand, a man whom I appointed to utter destruction,

therefore thy life shall goe for his life, and thy people for his people. In all this, I am a messenger of peace: I plead

not for the shedding of any mans bloud, but (as a Phy-

fician sometimes prescribes bloud-letting, to prevent bleeding) I plead for Justice upon those few that would

destroy, to prevent judgement upon all the kingdome: Revive therefore (noble Patriots) those good Lawes

which we have received from our fathers, and honora-

bly put them in execution upon those that would subvert

|er. 5. 1.

2 Sam, 21, 14.

Jer. 48. 10.

2 King.20.42.



vert them, and so deprive us of our birth-right. The Philosopher was wont to fay, that City was fafe, where the Citizens obeyed their Magistrates, and the Magistrates obeyed their Lawes: The Subjects of this Kingdome (as they are zealous, fo they) will be incouraged & continue the more to obey you, if they fee you zealous to maintain their Laws in force, which is the next priviledge of the Subject, unto the freedome of their consciences, and which would be a way to render this (miserably wasted) Kingdom happy. Remember for what end the Lord put the fword of justice into your hands, even to execute wrath upon them that doe evill, and for the good of them that doe well, Rom. 12.3,4. And hear- Rom. 12.3,4. ken to the counsells of our righteous God, who judgeth among you the gods of the earth: The Ethiopian Judges were wont alwayes to leave the highest place upon their bench, empty, as a room for God:we know (Honored Lords) you referve a place emptie for the highest on earth (and it is the griefe of honest English hearts this day that it is empty among you) so we hope you referve a place for the most high God in your counsels, and that it is not emptie, but he is among you, to prefide and governall your confultations in the execution of justice, for which wee shall ever pray.

Hitherto of the point observed from the words in 2. Point. their coherence and relation to the fixt verse, where the Lord shewed himself with the Church, when her enemies rose up in rage to have consumed her: Now wee are to look upon the words in reference to the fcope and purpose of them, namely, to hold forth the ground of the Churches triumph in Gods being with her: not onely that he will be with her alwayes, but because his

E 2

Ver. S.

Pfal. 2, 4.

Ver. 9.

Zach. 12. 3.

Ifa. 8. 9, 10.

being with her secures from others being against her, fo as to do her hurt or prevaile against her, so that as the triumpheth, the shall triumph; and that this is the ground, may appeare from ver. 5. God is in the middeft of her, the stall not be moved; The Churches confidence is built upon a stronger mountain then Davids was; note;

Dott.

Gods presence with his Church, secures her in time of dan-

ger, and makes her for ever invincible.

The opposition that Kings and Rulers of the earth can make against the Church, though they be the greatest of men, and combine themselves, is but matter of derission unro God, Pfal. 2. 4. No more likely to prevaile against her, then an earthen vessell against an iron mace, which eafily breaks it into pieces, ver. 9. God will make Jerusalem a burdensom stone for all people: all that burden themselvs with it, shall be cut in pieces. though all the people of the earth be gathered together against it, Zach. 12. 3. As appeared when the King of Affyria in all his glory came against her, 1/a. 8. 9. 10. All her enemies, though they affociate, and gird themfelves, they shall be broken in pieces, faith the Prophet, their counfell shall come to nought, their word shall not stand, and all because God is with us. And indeed, the Lord is at hand, even at the Churches right hand, to strike through Kings (for her fake) in the day of his wrath, Pfal. 110. 5. In aword, Gods presence with his Church, is the summe of all that God hath promised her for temporall salvation, whereby to incourage her in times of greatest danger and difficultie. It is enough that God is with her, though fbe walk in the valley of the Shadow of death, (as David Said, Pfal. 23. 4.) It is a Supersedeas to the crueltie of fire & water (those

merci-

Pfal. 110. 9.

mercilesce Elements) Isa.43. 1,2,3. Feare not, O Jacob, O Israel, (faith God) when thou passest through the waters, I will be with thee, and through the rivers, they (hall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the holy One of Israel thy Saviour. By water & fire, are meant all kind of miseries and temptations which the Church can be obnoxious to on earth: though she be brought into varietie of calamities, sometime into the water, sometime into the fire, yet she shall also be brought through them into a better condition, through fire and through water into a wealthy place, Pfal. 66.12. Gods presence shall both beare her up in troubles, and give her rest from troubles at length, as Exod. 13. 14. it did to I frael, and fo make her to triumph for ever.

All this Gods presence can doe for the Church. First, Because this interest of presence brings with it an interest and ingagement of all other attributes of God (who is mightie to fave) for the falvation of the Church. So that if it be in his wisdome, or goodnesse, or power, or faithfulnesse, or soveraignty, if it be in any, or all, to fave her, she shall not miscarry; for besides that expression, Isa. 45. 11. Concerning my sons, and the 16. 45. 11. work of my hands, command ye me; whereby is intimated, that the prayers of his people shall have the power, and the effect of a command with him, so that theyshould prevaile with him (as I may fay) adultimum potentia, in the Churches behalf (though some underfland the place otherwise): we find God opening himfelf to King Asa, suitable to our purpose, by Hanani the Scer, when the King relied not on God as before time: after the Prophet had galled him with a repeti-

Variis exercemur arummis, sed tandemeripimur : fluviis impetimur, sed non obruimur ; flammis uri-

mur, fed non confumimur.

Calvin.

Reason I.



: Chron. 16.9

Nemo nos ladet nisi qui Deum vinsit.

tion of former experiences, weh might witnesse Gods power and faithfulnesse unto him in past deliverances: he fets down this character of God, that he doth not only take notice of his own people, but will shew himfelfe strong in their behalfe, as 2 Chron. 16. 9. The eyes of the Lord run to & fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect toward him: God will make himself strong, (so the word imports) by collecting & stirring up all the strength that is in him, to put it forth in the help of his people, after the manner of men (for fowe must understand it) who have undertaken any thing upon strong ingagements, and will doe all that lyes in them to bring it about. It was a confident speech of Luther; No man shall hurt us, but he that can first overcome God: And it was upon this ground that God is fo much ingaged to the defence of his Church and people, that he must and will set all his wisdome, and all his power on work, and do all he can (as we fay) for their defence : if the Church be overwitted by politique & subtile enemies, Gods wisdome shall be too hard for them, the foolishnesse of God is wiser then men: if she be over-matched in power, behold here is such a reserve for the Church as cannot faile, even the power of God, whose weaknesse is stronger then men; what a treasure of invincibilitie would here be discovered, should we go thus on with the rest of Gods attributes, which yet are all equally ingaged for the good of the Church? No marvaile then, if all be considered that wee fay, the Church is built upon fuch a rock, as against which the gates of hell shall not prevaile, fince God himselfe will be her rock and refuge, by being with her. The heathen were wont, when they came against any city to besiege & take it, to charm out the

the city-gods, before they would affault or storm it, as coceiving it not possible, while their gods remained in the Citie against them: if they had so high an opinion of their Idols, that were the work of mens hands, how much more should we account of Gods presence in the Church, that made heaven and earth? how impossible must it be to take the Church by assault of enemies, or any other way, while God remaines in the middeft of her?

2. Gods presence with his Church diffuseth it self Reason, 2. into all those instruments or means that are imployed for the Churches help, so that they shall prevaile and prosper, because God is present with them; So it was with Joshua, when he was imployed as Generall of 15raels Forces, the Lord promised to be with him in behalf of the Church, and thereupon he should be invincible, Joh. 1. 5. There [hall not any man be able to stand Joh. 1. 5. before thee all the dayes of thy life; as I was with Moses, so will I be with thee. By vertue of this presence, the instruments of the Churches help, are instruments in Gods hand, which puts upon them fuch a majestie, and furnisheth them with such a power, as that nothing dare or can stand in their way: When God will use the poorest creature, as an instrument in his hand, either of mercy or justice, it is exceedingly set up in esteem, though otherwise in it self it be but contemptible; and by making them so dreadfull, the Lord powres out a spirit of feare and amazement upon the enemies of the Church, who when they see the presence of God in, and with his fervants, cannot stand before them; Which made the Pfalmist so earnest with the Lord by prayer, to arife and fhew himfelf, Pfal. 68.1,2. Let God Pfal. 68.1,2.

arise, let his enemies be scattered; let them also that hate him,

him, flee before him; As smoak is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. So it was with the Egyptians, when once they perceived Gods presence with Ifrael, they were prefently routed, and took it their Exod. 14. 25. best course to flee, Exod. 14. 25. Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians: So it was also with the enemies of the Church, that ver. 6. of this Pfalme, role up in rage against her; the Lord did no sooner declare himselfe to be for the Church, by uttering his voyce, but as wax melteth before the fire, they melted, the earth melted.

1. Hence they must needs be concluded enemies to the Church of England, that would have bereaved her of fuch a precious priviledge, in driving away Gods presence from her: such a generation of men there were among us, that, by compliances with Idols and Idolatry, went about to drive God away, and yet bore up themselves as the onely friends and patrons of the Church of England. What confistence can there be between the Ark and Dagon? What concord between God and Idols? By their curfed innovations, the glory was even departing from our Ifrael, and the Church of England made even like Jerusalem, when the glory of the Lord was upon the threshold to depart, Ezek. 9.3. The glory of the God of Israel was gone up from the Cherub whereupon he was, to the threshold of the house: a sad praludium (faith Calvin) of his departure indeed; for (though it returned from the threshold of the house, and stood over the Cherubims againe, Ezek. 10.18.as loth to depart, yet) Ezek. 11. 23. at length the glory of the Lord went not onely to the threshold of the house, but unto the middest of the Citie, and from the middest of

Ezek. 9. 3.

Vie I.

Ezek. 11, 23.

the city to the tops of the mountains: How far the state of our Church hath run parallel to those tragical dispenfations in Jerusalem, I leave to your wise observations; but fure I am, Gods presence, both of grace in his Ordinances, and of providence in our State-affaires, (which hath been heretofore the glory of our Land) was not long fince in a departing posture upon the thre-(bold with us; God was weary of our new Moons, and Sabbaths, and the calling of our Assemblies, he could not smell in our solemn feasts, our sacrifices were an abomination to him, through the noy somness of those corruptions which Hophni and Phinehas (Superstitious and wicked men in the Priesthood) mingled with them; yea, look what made the Lord for fake the Tabernacle of Shilo, where he had placed his Name, Pfal. 78. Pfa. 78. 78. 78. 60. 58,60. the same was found in the middest of us, They provoked God to anger with their high places, and moved him to jealousie with their graven Images; whereby they have caused the Lords of far to for sake us, that (as the Prophet speaketh) Here is a great for saking in the midst of the land, and the Church as a man in deliquio, by the conflicts of truth and error, is brought to that passe, Ut nec morbum ferre potest, nec remedium, Thee faints under our hands, while you (the Physicians of Church and State) are about the cure: and the spring of our present miseries in the Church, was the late corruption and tyrannie of those in the Ministery, that lorded it over Gods heritage; their Popish setting up the power of nature, and depressing the grace of God in matters of falvation formerly, hath begotten a fleighting of all inherent san &ification, and a scorning of all duties of obedience to the Law in these dayes, under pretext of fetting up the free grace of God; their preffing

pressing men with such rigour to conformity, hath begotten an humour of separation from all order and uniformity in our Church. I might shew the like in other evills of errours and divisions now among us, whereby confusion is threatned both to the Church and State; all which, and many mischieves of another kind have been occasioned by them.

U/e 2.

2. Let us learn to improve this truth to the best advantage of our Church and State, both by labouring to get God an interest of presence in our counsels and in our armies; surely it will both secure me in time of danger, and make the Church for ever invincible; If God be with in (saith the Apostle, Rom. 8. 31.) who can be against in? the danger of our times, the malice of our enemies, and the distractions of our selves call upon us earnestly to such indeavour; and also by taking the advantage and opportunity of Gods presence with us to carry on the publike work of Church and State-reformation against all opposition, with more life and cheerfulnesse, for which purpose wee may make a sourfold advantage of Gods presence with us.

How the confideration of Gods prefence with the Church may be improved at prefent to a fourfold advantage of our Church.

1. It may incourage men to stand up and heighten their spirits in standing for the Churches cause, that Gods presence with the Church makes her so impregnable: if the Lord in former times did but list up an ensign, if he did but hisse, the nations from far, and they from the ends of the earth would come with speed swiftly to the work of the Lord, Isa. 5. 26. how much more should a people that are not strangers, be incouraged to come with speed swiftly, to the work of the Lord? when hee hath not only list up an Ensign, and given a Banner to them that seare him, that it might be displayed bacause

Ma. 5. 29.

because of the truth, Psal. 60. 4. but also bee himselfe Psal. 60.4. stands up, and having girded his sword upon his thigh. with his glory and with his majesty will goe before them therein, to be with & to fight for them. Gideon defired no more encouragement to undertake the Churches cause, then that hee might bee assured the Lord would be with him therein. What great exploration he makes, Judg. 6. He questions vers. 12, 13. Judg. 6. then he requires the figne of confuming his prefent in the nature of a Sacrifice, verf. 17. Then another figne by the dew upon the fleece, and the ground dry : And again, by the dew on the ground and the fleece dry, vers. 36. And all this that he might but be sure the Lord would be with him in the Churches warres against the Midianites, and that hee might but write this Motto upon his Ensigne, The Sword of the Lord and of Gideon. * What faint heart would not gather spiritto follow such a Leader cheerfully, and that in fuch a cause as is unconquerable ? Luther did hearten himselfe and his followers in the work of Reformation (even the fame reformation that is now a doing) that Christ was with them, * and that if the did finke therein, Christ also the governour of the world must fink with them. It was wont to be the word of encouragement from God to his fervants of old in any great undertaking, Goe, and I will be with you. Let it be the encouragement of men at this day, to shew themselves, and to be really active in the great affaires of the Church and Kingdome.

2. To support the hearts of Gods people that they may hold out in these discouraging times wherein apfition is great, distractions are many, and deliverances long a comming : Gods presence with the Church is a

" | Malus miles qui gemens Im peratorem fequitur.

Si nos rue mus, ruet Christus und, feil cet regnator ille mundi. Luther.

2.

fufficient pawne of a good iffueiat length, tomake faith

Eft. 4. 14. Ierem. 8.15.

Verfe 20.

Verfe 18.

& patience hold out. Deliverance shal come, faith Mordecai, though the Queen (upon whom depends much of the Churches hope) should be unfaithfull to the cause, Est. 4. 14. The case of England at this day, is much like the calamitous codition of the Jews, Jer. 8. 15. We looked for peace, but no good came, and for a time of health, and behold trouble. We have passed through and beyond fo many horizons of hope, expecting the period of our trouble to have lien in their feverall compasses (as that such a battell will bring things toward an iffue; fuch a man, and fuch an army will give a good stroke to the businesse; by such and such a time, wee shall see what will become of things; this yeere, and that Summer, we hope will put an end to all) and still have been deceived of our hopes, as ver. 20. The Harvest is past, and the Summer is ended, and yet wee are not faved; fo that now, when wee would comfort our felves against forrow; ver. 18. our hearts are faint in w. Against these faintings of our hopes, apply this truth now set before you, Gods presence with the Church makes her for ever invincible, and then with faithfull Abraham, me may against hope believe in hope, Rom. 4.18. though the vision be yet for an appointed time, we may believe the Prophets word, and therefore may follow the Prophets counsell, Hab. 2. 3. At the end it shall speak, and

Hab. 2. 3.

3. To be a preservative against carnall sears which may sometimes surprize the hearts of people well assected to the cause and Church of God, when the Church is brought low, even under the power of an insulting enemy, that would be as mercilesse against

not lie; though it tarry, wait for it, because it will surely come,

against water, the Lord applies this his presence with the Church (the affurance thereof) as a present remedy in such a case; Isa. 43. 1, 2. Feare not, for I will be with thee, both in fire and water. When the Prophet David confidered his interest in God, he is carried above all feares, and expostulates, as if it were unreasonable for a man to seare any man, or any thing in Pal. 7. 1opposition to God: Plat. 27. 1. The Lord is my light and my salvation, whom shall I feare? The Lord is the frength of my life, of whom shall I be afraid? It were to undervalue God, if wee should feare the creatures, when he is with us. Antigonus, when he over-heard his fouldiers reckoning how many their enemies were, hee steps in unto them suddenly, demanding; And how many do you reckon mee for? fo God may at once both shame and incourage our fearfull hearts, when they are too much apaled at the multitude or strength of enemies, if he should put us to the question, how many we reckon the Lord for; and whether he be not an over-match for all the enemies that the world can possibly muster against the Church ? Let us therefore improve Gods presence with his Church, to stave off all carnall feares, as Caleb and Joshua did incourage the Israelites, who had been discouraged from looking after the land of Canaan by the former Spies, that had told them, the Inhabitants were fons of Anak, and the cities in Canaan were walled up to heaven, whereby the hearts of Israel were strongly possessed with carnall feare; Caleb and Joshua strove by this truth to raise up their hearts, Numb. 14.9. faying, Only rebell Numb. 14.9. not yee against the Lond, neither feare yee the people of the land, for they are bread for us, their defence is departed from them, and the Lord is with us; feare them not. 4. To

Ifa. 43. 1,2.

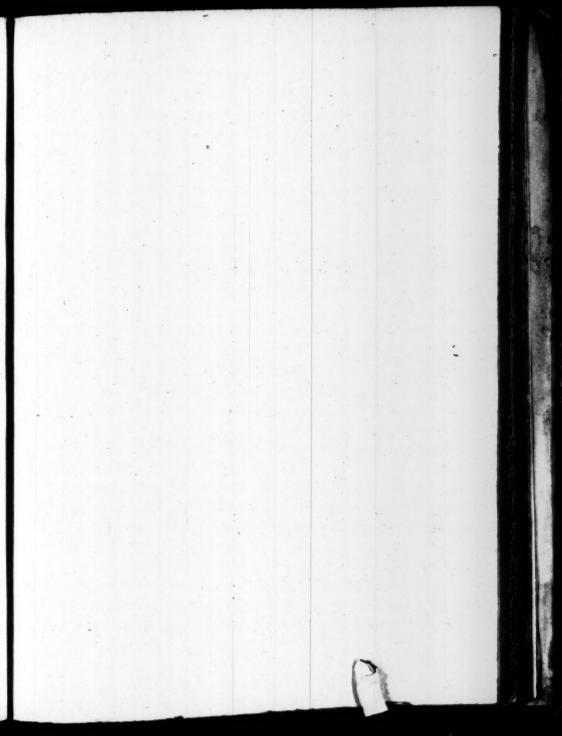
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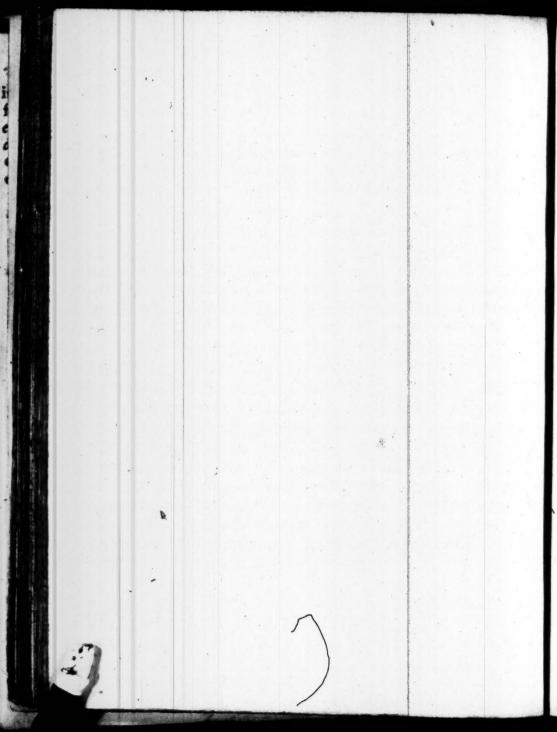
Mat.7.24, 25.

Verf. s.

4. To highten our praises; his mercie endureth for ever; as Gods presence is a Shield and Buckler to the Church against present danger, whereby our liberties, lives, and religion (which have been, and still are at stake) are preserved, and the Kingdome not given up to desolation; so is it a pledge of perpetuall safety, the Church shal not need to fear that ever her enemies shall overcome, and lay her waste, it makes her for ever invincible : the Prophet gives this as a reason why God is so greatly to be praised in the mountain of his bolinesse, Psal. 48. 1. because God will establish it for ever, verf. 48. It makes every publick mercie which the Church receives, an everlasting mercy, our deliverances everlasting deliverances, our victories everlasting victories: for though the Church may hereafter in her militant codition, suffer under the hands of cruel men for a time, it shall be but for a time; for she is (like the wife mans house in the Gospell) builded upon the Rock, even that Rock against which the gates of hell shall not prevaile, the stormes may beat upon her, but they cannot beat her downe, she shall out-live all trouble, through Gods presence with her, and that shall give her rest, as God promised Mojes: So our Psalmist concludes, vers. 5. God is in the midft of her, shee Shall not be moved, God Shall belp ber, and that right early. Praise yee the Lord.

FINIS.





ROMES Cruelty & Apostacie:

DECLARED IN A SERMON

Preached on the fifth of November, 1644.

Before the Honourable House of Commons.

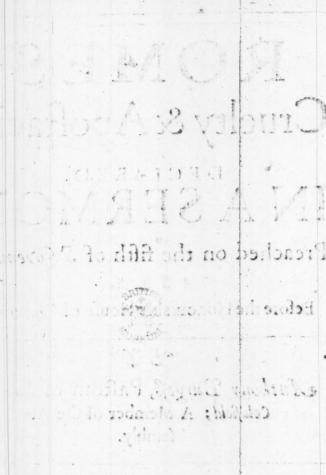
BY

Anthony Burges, Pastour of Sutton Colafield; A Member of the Af-



LONDON,

Printed by George Miller for Tho. Vnderhill at the Signe of the Bible in Woodstreet. 1645.





LONDON,

bringed by Cores willer for The 12d off

cross side in Western



TO THE HONOVRABLE House of COMMONS

Assembled in Parliament, den den den

Worthy Patriots, Migot odt as pool to view the internet

He Church of Gad under her troubles is neisher to became (with the Poets Niobe) a sensale stone despites the affliction of God, nor yet with (their Hecuba) amad dog ra-

ging through impationcie at Gods Providence towards ber: For substitute God exercises her said outward persecutions, it is (as Austin (aid)) to try her patience or with her esses and errours, it is to prove her sapience and wildome. And this may satisfie us, that Gods love and care for his Church and truth in greater then ours can be; and the losse of his glory is dearer to him, then the losse of our temporal comforts classe betons. It is true, as God to demonstrate the divine authority of the Scriptures, useth not such arguments, that agree with a proud and carnall wit; but such as are agreeable to the boline se and majesty

of the things contained therein; so also God in his Providense towards bis Cour hy occh por in fuel a may mich cur hours mound expect , but hat has wall transple (ceming the to ve mildom to pomer to his but mede shole. who below much appeared for God to for as Tolly when Pompey bad the worfe by Cafar, whose cause be judged the better) In divinis magna el caligo, Gads Prefence is sometimes in a great cloud. Be not therefore difmayed (honourable Senters) motor fanding the many opposetions in the way of this your begun Reformation, and think not to be quiet, as long as the popilb at verfary can work; For as Austinobserved of the Romans (while Poplars) a hang the many Temples the public to feveral Confessor there was and the built to Drives to whom many & A Amo they never farrificed, because of their delight in war. The fame may be applied to Rome now Anticiristian. -who delight not want to be folder thanks to the blown of the On bury But God knowful timed burning plots, with ex pesturions of which whise Fiftheuthy of November is a famous memorial The Lord for prosper you arryout work care for bis Churchand trumband recombined within south; end the toffe of his glory is dearer to him, then the loffe of sonot hip and the they was to it time, as God to demonstrate the givine authority of the Scriptures, 1, 200 pire, but fuch as are agreeable to the beline to and maje!



A SERMON preached before the Honourable House of Commons, the 5. of November, 1644.

REVEL. 19.2.

For true and righteous are his judgements, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the bloud of his servants at her hand.

Am not ignorant how much revelation is necessary to understand this Booke of Revelation, and that Interpreters themselves need interpretatio, insomuch that the learned Arias Montanus relateth, that though the had thirty yeares studied the Scripture,

with the helpe of Expositors, he understood onely one or two Chapters, and therefore was wont to say, That the Expositors were as hard to be understood as the Text. There are some Comments that may be called δπικαλύψεις το amonαλύψεις, obscurities upon the Revelation: yet for all this, none may bring an ill report upon this Booke that sloweth with Milke and Honey, though there may be Anakims, great objections in the way, for the Scripture B calleth

calleth them bleffed, and wife that understand these mysteries; and the difficulties are, to shake of our negligence, and to quicken our desire to know, as Basil said, Nature had guarded the Rose with prickes, that so the danger to get it, might the more irritate to have it. Besides, the book being full of Prophecies, it's congruous, they should be cloathed with some obscurities: Therefore we wonder at the boldnesse of the ancient Monks, who were neither skilfull in the tongues, or Scripture, that yet would adventure to open this sealed Book, which how happily they have done appeareth in their expounding the very first word Apocalypsis, which (they say) commeth of and and clipsor clipsaris, i.e. velo velas.

The subject that I have pitched upon, is not clogg'd with any of these Objections, for they are part of that song, which a Company in Heaven praised God with, for his judgements upon Rome, and the summe of their thanksgiving is generall, All his judgements are right.

2. Particularly, upon the Church of Rome, who is called Babylon, because of her oppression and captivating the people of God; and whore, because of her corrupt salsenods and idolatries; and great whore, because of her universals corrupting the whole earth; she is also described by her cruelty, she had shed the bloud of Gods Servants; yea, Chap. 18. the bloud of all the Saints, (those that were murdered elsewhere, are yet said to be found in her.)

Before I come to the Doctrines, I must cleare one doubt, and that is, Whether this City be Rome, or no? For as the Jewes look'd for another kind of Christ then the true Messias, so the Papists for another kind of Anti-christ then the Scripture holds forth: And as Christ is proved to be the Messias not by one property onely (for

that.



that may agree to another) but all the Character's together: so is Antichrist to be found out by the accumulation of all markes together. Now that Rome is this City appeareth; Rev. 17.18. The woman (which is the same with Babylon and the whore in my Text) is said to have power over all the kings of the earth; and this was only the Romane Monarchy at that time.

z. She is called emphatically in morie, in usyarin, now Rome was onely the famous City, being called urbs naries of the same

3. This City is said to be set on seven hils: Chap. 17.9. which doth only agree to Rome, called in lances, and how-soever Mountacutius would prove this true of Constantinople; yet if it were so, it is so obscure in story that it is not to be regarded; and this is so cleare that Bellarmine confesseth it, but then he addeth, this was true of Rome, while it was Ethnicall, and not now Papall: That this is talse appeareth in that Antichrist is to be in the Temple of God, which was not true of the Heathen Emperours.

2. Tis fuch a Babylon that for a while they were lawfully in her, but when her corruptions did increase, then they were commanded to depart, which could not be af-

firmed of Rome paganish.

This being premised, I observe two Doctrines.

1. That the Church of Rome is greatly apostatized from

her former true faith.

She that was a Matron is become an whore: She succeedes her predecessours, as Vespa succedant apibus, as waspes come into the nests of Bees; Nor is it any matter that they have the Creed and many externals of Religion, habent enimes vespa sucs favos, the Waspes have their combes also, though no honey in them, as Tertullian said, The time was when such a point as this might not be pressed, There was a law that no body should eate of B. 2.

this honey, but fince God raised up you, Honourable Patriots, Truth, like Sampson, hath broke all the cords she was tyed in.

Obs.2. That Romes corrupt wayes are accompanyed with

bloudy cruelties.

I will begin with the last first, and she w, they are bloudy, partly doctrinally, and partly practically.

Doctrinally, in these Positions:

Kingdomes, for the Pope, like the divell, will shew all the glory of a kingdome, and give it to some creature of his, if he will continue to worship him, and how bloudy this principle hath been, all that reade histories know. It is true, Bellarmine useth many distinctions in the afferting of this power, for the Jesuites in all their controversies strive who shall shew the most subtilty, as Apelles and an other Painter contended, who should draw the smallest line. But as for other Authors they maintained this power of the Popes more boldly and more ignorantly. How searned was that argument, because it's said, In principio, not principiis, in the beginning, not the beginnings, therefore there was but one supreme power, and that was the Popes.

2. That an heretique, for herefie sake, and in point of Conscience, though he doe not trouble the state, ought to be put to death; this also makes to the essusion of much bloud. There are in this controversie two extreames, the Papists on one side, who are for corporall death, and the cruell burning of those who dissent from their Church. Qui hereticos occidendos negant, de seipsis solliciti sunt, saith Maldonar. And the other of the Socinians, who would have no outward forcible restraining of any error, though never so grosse and pernicious; certainly the Magistrate

is so to walke that he be neither guilty of remissenssses and want of zeale, nor yet of unwarrantable severity. Meisnor doth well distinguish between hareticus simplex, and hareticus seditiosus ac blashemus, these last he saith may be punished with capitall punishments; but the Pope and his complices hold otherwise. For when they have anathematiz'd a nation or people, ne bruta esent fulmina, they instame kings, and provoke them to destroy all with sword and fire; Thus cum solitudinem secerum, pacem appellant; they call an utter desolation, peace. And this further makes their opinion bloudy, that they will judge what heresie is. How much bloud in France, Germany,

and other parts hath this doctrine shed?

3. That no publike faith or promise is to be kept with fuch heretiques. As if Christiana fides and punica were all one. Who hath not read of the fad Covenant-breach with John Huß, by the Emperour Sigifmund, being provoked thereunto by the Papists, and Ioannes de Roma, a Priest, faid that in the destruction of the Lutherans, Judges were not bound to follow law, or reason. But how contrary is this to Scripture, we have a fearfull instance in the Prophet Ezekiel, of Zedekiah the King, who brake his faith with the king of Babylon: how doth God take notice of this fin especially, and punish him for it? Yea, did not the Heathens by the Moon-light of nature see this, and thereforehow much admired is that Romane, who kept his faith with Carthage, though he knew it would be his desperate ruine ? And did not God punish Sauls posterity, for the breach of his Covenant with the Gibeonites, though it was deceitfully obtained a How true doe they make that old proverbe, Men play with oaths, as children with fhels?

4. That mentall Refervations and Equivocations are lawfull:

lawfull. This also must needs overthrow state constitutions, though adamantine, for feeing that truth and words they are the finewes and ligaments of the body politicke. if these becut and dissolved, how can the body stand? What delufions of Magistrates ? What evasions of righteous judgements? What infnaring of innocent men? what doubling in oathes will there be by this meanes? How can an oath be an end of a controversie if this be allowed? O ye holy Martyrs lay afide your glorious Robes of immortality, you died like fooles, and were guilty of your owne blond, when as you might have denved, and forfworne all by mentall Refervations. Aguinas faith well, That an oath is for practicals, what first Principles are for speculatives; and as any conclusion will eafily be granted, which shineth by the light of the first principles; fo that fact must be submitted to. which is confirmed by an oath. But by this doctrine, first Principles in societies are quite extinguished. It is true. there are some Papists, that doe write against these Jesuiticall affertions; but they are not confiderable, nor doth the Pope of Rome looke upon such as his abettors. How doth the morall honesty of Heathens exceed their piety, for Tully doth relate among the examples male fidei, that fast of a fouldier, prisoner, who by Hannibals permission had leave to goe out upon his oath, that he would returne againe, and he returneth prefently, pretending he had forgot fomething, and fo by this, thought himselfe freed from his oath.

5. That there is an absolute necessity of concealing all things revealed in auricular Confession; and this doctrine hath been a private backway to let in horrible conspiracies and murders, Nullum tantum malum esse possest cujus visandi causa confessionem prodere liceat, and Bellarmine

larmine praiseth Garnet, that would not reveale this Gunpowder treason; because (forsooth) confession (as they fay) is De jure Divino, and temporall authority de jure humano, leviori damno reges omnes quotquot funt occiderentur quam vel una confessio revelaretur, Casanbon saith. this was a Jesuites speech to him; I wonder whether they would hide it, if there were a conspiracie to kill the Pope? Thus you fee how all their opinions are with Dracoes written in bloud. But there was one Jesuite escaped well in this matter of Confession, his name was father Aubigney, who in the bloudy fact of Ravilliack, being called in question, and demanded, what was revealed to him? He replyed this answer, that God had given him this grace, that what soever was told him in Confession. he presently by a miracle forgot it, and for all the world could not remember it againe. I thinke if this answer saved him, it was the best grace ever God bestowed on him.

6. That the Clergie are exempted from subjection; and so cannot be guilty of treasonable practises: Clerici rebellio in regem, non est crimen lafa Majestatis, quia non est Inditus regi, and if so, what wickednesse may be committed by them without any controll. That fame distinction of Clergie and Laity, though it hath been used well enough in an Ecclesiastique sense for distinction lake, yet in the popish way is very detestable, for hereby they hold themselves so the inheritance and portion of God, that they are exempt from all jurisdiction; and I know not how many temporall governours have given way too much hereunto; now doth not this affertion directly oppose Ro.12.1. Let every foul &ce and what is more knowne then that Explication of Chryfostome, Every foul, though he be a monk, a priest, though he be never so spiruuall, as they call it, is understood here by the Apostle. 7. That

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7. That blind Obedience unto Governours is necessary, and you may easily see what knives and swords this opinion hath in it: Let in this upon a people, that whatfoever the Pope and his Officers shall command to be done though it be to destroy an whole kingdome; yet it must without any disputation be obeyed: Let in this doctrine, and you let in the Trojan horse; It's no wonder. if they hold this in matter of fact, when they also maintain it in matter of faith. That it is better defined by ignorance then knowledge. Thus what Seneca complained of as a great weaknesse among people, That homines malunt credere quam judicare, and they doe receive all worthip of God, tanquam legibus juffum, rather then dis gratum, will be made a vertue in these men; yea, that they do mereri credendo, even by beleeving fo stupidly they merit. Thus when these Philistines have put out mens eyes, they will make them drudge in what Mils they please.

. 8. That the Pope may dispense in all vowes and promiles, and obligations, and who knowes not how England hath been like Egypt, all the waters of it turned into bloud by this dostrine? How have Popes absolved people from their oaths and all civill obligations whatfoever? and that the Jesuites they are like those heathen priests that had fnakes in one hand and firebrands in the other, and by this meanes the Papilts have wrought themselves out of all credit, that let what protestations, imprecations, and obtestations be made by them; yet because the Pope can so easily untie such knots, what trust can be given to them? Well therefore is that Antichrist set forth by the Dragon in the Rev. who is both fubtile and bloudy, and as Bernard faid of the Divell in tempting of mens toules, vereor magis serpentem gliscentem, quant leonem rugientem: the same we may apply to them.

9. That

9. That to flay their enemies, it is lawfull to kill their friends, if as much good will come by the one, as hurt by the other; and this is true in our case this day, for when Catesby asked Garnet, Whether it was lawfull to blow up in the Parliament the innocent with the nocent, he answered it was lawfull to kill friends in the destruction of enemies, if so much good would arise as might recompence the flaughter of the innocent. How contrary are those to God, God would save Sodome, if there were ten Righteous, and these would destroy Jerusalem forten wicked mens fakes; and I remember a story of a popish Duke, who when he was askt by his fouldiers, Whether they should kill friends or no in killing their enemies? he returned this answer, Yes, Deus-enim novit, qui ejus sunt, God will know well enough at the day of judgement, which are his. How bloudy and cruell then, must they needes be, who will kill their own to kill others.

no. To praise and desend those that have dyed their hands in bloud. Learned men relate many things out of the Papists to this purpose; That which concerneth our case this day, This inhumane bloudy Conspiracy, wherein they had Nero's wish of Rome, that England had but one neck, and they cut it off, yet this is mitigated by them, Magna mihi opinio est falicis corum exitus & salutio, qui etsi in consilio opereá, peccassent, constantes tamen in side Romana Ecclesia ex hac luce discesserunt. You see here is an etsi peccassent, and in these bloudy acts they consirmed themselves by the Sacrament, as if that were the seale of

other mens bloud, and not Christs.

Andas for their cruell practifes take these instances:

although we have little certainty of their opinions, they being for the most part reported by popish Authours, yet

of the cruelty used against them, how many sad witnesses have we? It would make your haire to stand upright with horrour. How many thousands of them have been murdered in a day? and not content with their innocent bloud, they did waste all the forrest and trees, as if with the Manichees, they had thought the trees had a rationall life, and that to cut downea tree had been homicidium, as the Manichees fancied.

2. In France, what an ocean of bloud hath been shed there, sometimes by conspiracies and massacres, sometimes by open hostile waies, and howsoever it be true, that the Protestants there in defence of their toleration, which was confirmed to them by law, did also shed much bloud, yet that was only defensive, and bloud must be charged upon that side which did unjustly, and unrighteously begin the warre. And do but observe wheresoever the Pope and his Agents have had to doe, that at last all hath ended in bloud.

3. That in Queene Maries dayes, and this bloud is not yet dried up: How fresh are all the Stories of those spiritual Nero's in our mindes? what was Bonner or Gardner, but as they said of Nero, where we have labour to calumniate that book of Martyrs (as we have had some a-late could not abide it) calling it a lying legend, yet it layeth such a blemish upon them, that the holy water of Rome cannot cleanse them from it.

4. In Ireland, alas! whose hearts have not been affected with those dolefull Tragedies there? How have they cruelly devoured, and spared no more then Tygers or Wolves? But this may support us, that the bloud of Gods people hath a two-fold notable effect:

1. It speaketh and cryeth: Oh what a loud cry is there



in Ireland, which God will not alwayes refuse: Abel though dead speaketh.

2. It makes fruitfull, and it is the semen Ecclesia, even as when you shake one ripe flower, for one seed there

commeth up many.

5. In their attempt upon England this day: The particulars of this Tragedie are so knowne, that to relate them would be to weary you: confider the hortidnesse of the plot, at one blow to destroy an whole nation. Thinke O Lucifer, and imagine. O prince of darknesse, a more bloudy attempt if thou canst. What darknesse would have covered the land? How would the Sunne and Moone. (the great ones of the state) been turned into bloud? How had the Philistines taken the Arke, our Ministers been turned into Friers, our Bibles into images, our Tables into altars; yea, our Heaven turned immediately into an hell? All this was a plotting & fol non sudas ? & terra non contremiscis? How would the Kingdome have been like an Egypt, when every house had one dead in it? We cry out of Herods cruelty, that would have killed all the children of two yeares old: Here is greater bloudinesse, even to destroy allin a Nation, O innocent Catiline and Verres to these men: and are these the men that cry up Charity. that hold it justifieth? Are these the men that admire Se Francis his pity, because he would not kill a Flea, when they can destroy an whole Kingdome? What and to be Saints for all this? Shall we, with Paul and Peter and the other Saints, see Catesby and Faux, and that company alfo ?

Use of Exhortation, to loath that Religion, take heed of connivence at those snakes, which when they are warm will sting and poison. Oh this connivence at Popery, how hath God avenged himselse upon Ireland and

England

England for it, we have complyed with their waies, and now God hath made them wofull scourges to us, may we not fay, that the Lord hath made them, as the Iebufires and Canaanites to us. In quo quis peccat, in eo punitur : Thinke not that your estates, and goods will content them, it must be your God, and your lives; when yee arewilling your foules should be damned, and your bodies killed then thinke of reconciliation with the Church of Rome. Puniantur à te, ne tu pro illis puniaris : let-them be punished by you, lest you be punished for them; Execute you the judgement of the Lord upon them, as 'tis in your power, and never be quiet, till this and the other Kingdomes be free from it; Make no friendship with angry men, much lesse with bloudy men; rather dye by them, then ever be reconciled with them, and know God hath promised to be avenged on that Church of Rome, and that they shall not alwayes boast in that marke oftemporall felicity. It is the greatest honour that ever can be put upon you, to be instruments in destroying of her.

Use 2. of Instruction concerning the great difference between the popish, and Protestant Religion, in this matter of bloud, for howsoever some Papists heretofore have endeavoured to shew the bloudinesse of Calvinisticals Doctrine, making it the cause of all the warres in France, Germany, and Scotland, yet Bilson doth fully and clearely vindicate them in their defensive warres; And it is nothing but calumny in some, who have laboured to make odious your present warre, as arising from the principles of Poperie, whereas there is indeed a vast difference both in the authority, in the end, in the nature, in the manner, and in the extent, as might at large be shewed, if it were

pertinent.

For true and righteous are his judgements, &c.



The fecond Doctrine is,

That the Church of Rome hath greatly apostatized from all

her former faith.

The Apostle Paul saith of the Romanes, their saith was knowne to all the world, but now their Apostacy is as samous: Even as the Angels by their sail are become divels. It is true, to give the exact punctuall time, when this great change was, as Bellarmine demands, is impossible, for it was a change by degrees, as consumptions are in a body, and therefore it was the more dangerous and certainly mortall, Ille morbus vix est sanabilis, qui sanitatem imitatur, and besides, as Cameron doth well observe, changes to the worse doe for the most part please all, and therefore little opposition being made, the Aposta y in the beginning of it can hardly be discovered. And the handling of this point will justifie that Reformation, which is now on the wheele.

The Causes of this Apostacy were,

1. Pride and ambition. Chrysostome well called pride the mother of hell, for that made the divell, a divell, and so hell an hell; It is knowne to all, what arrogancy that Church did take unto her selfe, and how Tertullian in his time complained of the insolentiam cleri Romani, now how ill would the poore contemptible way of Christ, and his truth agree with their spaits; therefore all the glory of the Church they interpreted it of outward and carnall glory; In that affertion how doe they extoll the Priesthood? Creatura paruit Issue, at Presbyteric Creator; solilli, at his Deus quoties cun in verba sacra pronumiant: The Creature obeyed Issue, but the Creator doth the Priests; The Sunne yeelded to him, but to these God doth as often as they pronunce their words of Consecration.

2. Fraud and perfidioulnesse:

They

They had fully learned, that Regnandi causa, all oathes were to be violated; How grossely were the Pope and his adherents taken in forging some Canons of the Councell of Nice, for their preeminent dignity; therefore their way is called a lye, and deceiveablenesse.

3. Covetousnesse; and if you look on all their opinions about indulgences, private Masses, auricular confession, &c. you will find love to mony the cause of them; so well was it said in the Canon Law, Roma fundata à prado-

nibus, adhuc habet de primordiis.

4. Nourishing of sinne:

This was usuall with the Church of Rome, when any had been censured in the Easterne Churches for soule miscarriages, then would she incourage them to appeale to her, whereupon she would release them, by which meanes she exalted her selfe into this great dominion she hath; And then when she would instict Ecclesiaticall censures, they were in a great part pecuniary, and meerly to the macerating of the body, no wayes to the saving of the soule, so that though the same of men by their penance, were like sampsons haire cut off, yet because the root was there, they did grow into their full strength again.

5. Neglect of Scripture:

And this fet open the flood-gate, whereby all the world was immediately drowned in errours, for take the eyes out of the body, the Sunne out of the firmament, the Compasse from the Ship, what can follow but confusion? Therefore they have wished that there had never been Scripture; That the Church could have done well enough with traditions only, They have called the Bible the Booke that hath made all the contentions in the world, and all the faith a man can have by it, to be only humane,

humane, O the great patience of God, that beareth these blasphemies; and therefore (worthy Patriots) in your way of Reformation doe you walke contrary, as they pull'd it downe, doe you set it up, regard the Scripture more then all State respects; This is the sountaine, and so the streames that runne hence will be pure; It is impossible (saith Chrysostome) that ever any good should come

from that man, who is not diligent in Scripture.

6. The suteablenesse of it to stesh and bloud; and therefore it's called the wine of fornications. Even as they say, Leopards are taken not by arrowes and bowes, or open fire, but by leaving wine for them to drinke, whereby they are so intoxicated, that they are easily surprised; of this kind are all popular errours; He brings you milke as sael did to Sifera, and afterwards strikes a naile into your temples. As Satan beguiled Eve, so are we coozened into errours; the devill did not appeare himselfe, but used a subtile instrument, nor did he directly deny Gods Word, but made Quaries and Virums upon it, and then he presented that which was pleasing to sense; striking out the seare of death, by all which meanes he at last deceived her.

1. Their Doctrine is pleasing to sies. It is good for the world to know, why all forts of men are so apt for Popery? Not long since, when there were altars and images brought into our Churches, what a generall willingnesse was there in people, but now to have such things removed, what madnesse doth it worke in men? and how doe they cry, as children for their babies again? Doe but consider their doctrines extenuating Originall sinne, making motions to sinne unconsented to, no sinne; That a man hath power to keep the Commandements; That the Commandement to love God binds only at sometimes.

fometimes, Scotus (as I take it) only on holy-dayes; That a ctuall inadvenrency in holy duties doth not hinder the fruit of them; That if a man drinke till he be giddy, and the roome runne round, it is no drunkennesse; That Prayers said in Latine, though we doe not understand them, are accepted; That the devout man, who in his prayer said, Miserers tui Domine for mei, yet had good de-

votion and was acceptable to God.

2. Their worship is outwardly sensible. Thus when they hadtaken away the Scripture, they set pictures up in their roome, now this pleaseth the common people, Homo est magis sensus, quam intellectus, it was Aristotles speech. Herein the popula religion doth much gratise the ignorant people; The people of Israel cryed out for gods that might goe before them: To worship in spirit and truth can be no more understood by them, then the eye can see a spirit.

3. Their piety extends to externall acts, for if we observe all their Theologie, its like that of the Pharisees, to look to the externall acts, not regarding the inward grace, but as he that would have set up his picture, and it would not stand, cryed, sidernida, There wants something within; the same may be said of all their prayers and religious performances, There wants something

within.

4. They make the Ordinances of God to conferre grace ex opere operato, whereby they take men off from being heart and foul-Christians. Hence they speake of Sacraments, as we would of some Physick or potion, that hath an inward naturall force and efficacy to produce such an effect.

5. They have custome and antiquity for them, many of their foolish and superstitious customes are some hundred

dred yeares old, and what fathers and grandfathers have done, it is hard not to admire, and certainly had not the Scripture foretold what an Eclipse would be upon the whole Church, we would thinke it impossible that such ridiculous things should be taken up. Because Christ is the Light, therefore they have light at noone-dayes; Because Christ said we must be like children, therefore the Monkes weare Cowles, like childrens swadling-clouts, and one Pope (as Bishop Abbot relateth it) made a serious motion in the Conclave that he and the Cardinals might ride on a solemne day on Asses to imitate Christs humility; but the Conclave thought the Asse rode the Pope too much already.

6. They have the greater part of the world; And he must needs have a peremptory spirit, that doth not follow a multitude to doe evill; It is a signe he hath life in him that will swimme against the streame. A man is a sociable creature even in errours, as well as anything else.

7. They commend ignorance, By this meanes whereas God can make itones the children of Abraham, these make the children of Abraham stones, and the people they love to have it so; for this freeth them from Catechilmes and Bibles.

Therefore the way to keepe out Popery is to inconrage Learning; The heathens in their facrifice to Apollo
offered Ivie to him, to shew, that Learning could not
grow unlesse the Magistrates would beare it up: God forbid therefore that ever you should discourage it; for at
the same time when God brought truth into the world,
humane literature sourished, and was a great help thereunto.

8. They pretend to Miracles; and by this meanes they have deluded a world of people; It is faid, he should bring

bring downe fire from Heaven, though that which he would have done to day, was a contrary wonder, Ignis de terra, fire from under the earth; And although Austin said, that he who would look now for Miracles, he himfelfe was a great Miracle; yet they make them as the es-

fentiall notes of the Church.

Use of Instruction, how necessary it is to reforme from Popery, leave off your contentions one with another, and fet upon this common adversary. Learne of the very Romines, who though fometimes at deadly enmity one with another, yet would deponere inimicitias, till they had done the publike service; How can you ever indure that these trumperies and idolatries should be brought in againe; Humble your felves that Parliaments heretofore have not done them; Let not Parliament finnes in ages heretofore come upon your score; How often doe the people of Ifrael bewaile their owne finnes and the finnes of their fathers? doe you confesse your own sinnes of unwillingnesse, of coldnesse in this worke, and the sinnes of your Ancestors. It is to be feared, that many of you have not got that zeale for the purity of Gods Ordinances, and Worship, as ought to be: And in the carrying on of this, take heed of two fatall rockes: 1. A finfull moderation. 2. A popish Tyranny.

A popish Tyranny is when any doe appropriate and inclose to themselves such a power, which Christ hath not at all given, or is he have given it, he hath communicated it to more then one; This hath been the cause of much schisme and contention in the Church of God; Christ hath invested the Officers of his Church with sufficient spiritual power for the attaining of that spiritual benefit, which they are to look for, and therefore doe you,

being Magistrates confirme them in it.



The fecond is moderation, and there are these forts:

1. A Cassandrean moderation, and that is, when men make an hodge-potch in Religion, and plow with an Oxe and Affe: Howfoever Grotius doth much extoll Caffander and Erasmus (whom Bellarmine called semichristianum) yet we ought not to loofe a letter or syllable of truth to gaine all the world, and fo Wicelius did tertiam religionem, and mediam meditari, and therefore did bitterly at the same time write against Papists and Luther too. and howfoever Melanthon was thought to be rather mediss, then moderate, yet he is wronged, for he vehemently opposed the Emperors Interim: It is better to have diftention for truths fake, then a finfull accord: Agreement can never be made of the mixture of errour and Truth: we have a famous instance for this of the Orthodox and the Arrians, Syrmienfis Synodus in humane wifedome to quench the fire raifed by the Arrians, did conclude an ambiguous forme, that so both parties might have their senses, and therefore whereas it was used to be read in the Creed oposos , they would have it oposos that so both parties might agree. But what became of this ? a great fire was raifed hereupon, which made Hofius a grave man, that yeelded in that Synod, to grieve because he had betraved the truth.

2. A Socinian moderation; And this is indeed rather a cursed Academicall and scepticall unbeliese in sundamental things then moderation; That what the Schoolemen doe in many Schoole and abstruse questions, the same they doe in substantials and essentials, videtur quod sie, & videtur quod non, and prout nobu nunc videtur; these will put a fortasse, and sabvo meliorum judicio, upon received Principles of Faith; and its observed, that they would make a Declaration sententia corum, of their judge-

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ment and opinion, not fidei in maine things of Religion.

3. A state politique Moderation. That is also, when we bring down Scripture and the Commands of Christ to state considerations; This hath been fatall to Reformers, and all this ariseth because they doe not thinke by faith, that Christ is able to save the ship they are in, when the waves and tempests doe arise, was not this the destruction of serobosm? and hath not the Lord been severe in

punishing even little neglects in his worthip?

4. A Christian Moderation, which is to be seen in a toleration, and forbearing of the weake, in some opinions, and in an accommodation of diffenting brethren, fo farre as truth, and the peace of a Kingdome will beare. Let there be a confidering of one another, so farre, that the prevailing party may not violently urge an uniforme obedience, nor the oppressed party, an unlawfull liberty. It is but a trifle comparatively that I shall instance in, yet Tully was applauded in it, when two great Oratours quarrelled about tertio Conful, and tertium Conful, which was best Latine, and calling upon Tully to judge, he decideth it thus, by wishing them to write the halfe word onely, tert. Conful, and to both parties might quickly agree. In wounds its better to close and heale, rather then widen, especially when there is a common enemy to destroy both. And this made the Orthodox when they were atraid the true faith would be subverted by the Arrians, who were potent and numerous, to joyne with the Novatians, who agreed with them in the Deity of Christ; (although diffenting from them in matters about Baptisme) and this concord proved successefull.

I know the question of tolerating men dissenting in Religion is a vast ocean, and many learned men have writ of it, both Papists and Protestants, yet I observe those

that

that are found and judicious, especially when they come to speake of punishments for their errours, to incline in mitiorem partem: Although indeed the Magistrate is herein to deport himselfe so, that he be neither guilty of sinfull remisnesse on one side, or unlawfull severity on the other.

Use of Thankfulnesse, that we are as this day delivered from Popery, and all their cruell attempts. I will conclude all, that if Popery be thus cruell, thus Idolalitricall; let us with hearts and tongues give God the Glory, That you are a Parliament, that we have our houses, our states, our Religion; Let us blesse God for this dayes mercies. Abraham received Isaac from the grave as dead; so doe you all your mercies temporall and spirituall, especially having so many deliverances and victories vouchsafed by God to your Armies. You have many sistens of November in this one day; and every time you have a victory it is a deliverance from a Gun-powder plot; before it was secret, and now it is open.

FINIS.



Die Martis, 6. Novemb. 1644.

ORdered by the Commons affembled in Parliament, That M' Nicoll, and M' Ashburst do from this House give thankes to M' Burgess, for the great paines he took in his Sermon on the Fitth of November, at the intreaty of the said Commons at Margarets Westminster; and to desire him to print his Sermon: and it is ordered, That none shall presume to print his Sermon, but whom the said M' Burgess shall authorize under his handwriting.

H. Elfynge, Cler. Parl. D. Com.

I appoint The. Vnder hill to print my Sermon,
ANTHONY BURGESS.



Die Alaris, E. Norwell. P. and S. A. M. Comman pokinihis Seri on carhe I Weet Co Li de veniminio admi mons, at Magazir Wilhing and to define binn to price 12 Seed of sending The of the state o griat his Seemon, but we als the and the limited and lead to be H. Eifinge, Clar. P. ark D. Com. I appoint fold Fright to print my CHARLES HEALS.

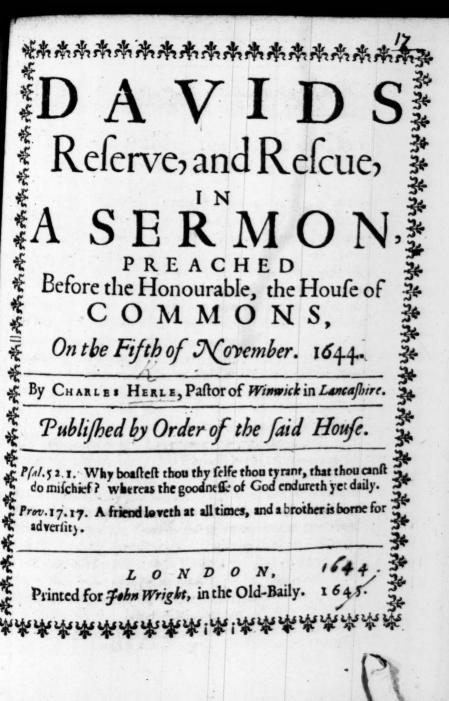
Die Martis, 6. Novemb. 1644.

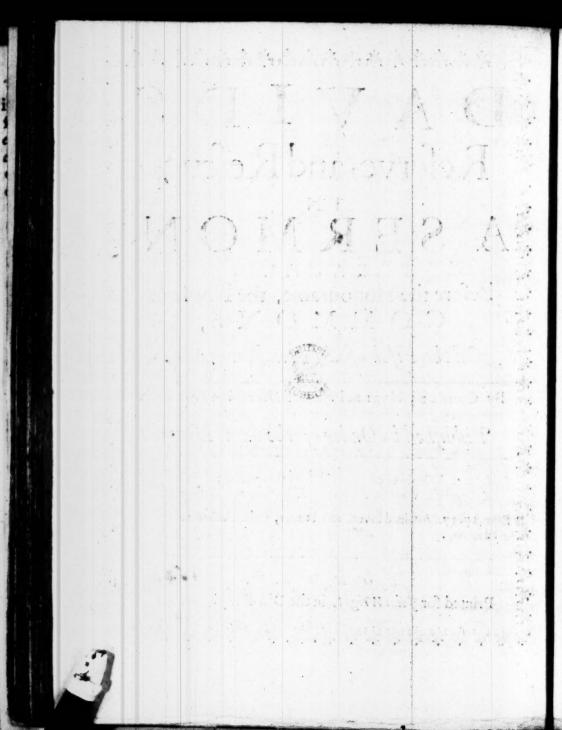
Ordered by the Commons Assembled in Parliament, That M. Nicoll and M. Ashurst, doe from this House give thanks to M. Herle, for the great pains he took in his Sermon on the Fifth of November, at the intreaty of the said Commons, at Margarets Westminster, and to desire him to print his Sermon; and it is Ordered, That none shall presume to print his Sermon, but whom the said M. Herle shall authorize under his handwriting.

H.Elsynge, Cler. Parl. D. Com.

I appoint John Wright to print my Sermon.

CHARLES HERLE.







To the Honourable, the House of Commons assembled in PARLIAMENT.

N honest Sermon, I acknowledge (as an ancient Writer observes) hath much of the miraclein it, though but a few bailey loaves, yet may it feed many thousands : It may be our Saviour (more then once) closed his Sermons with such miracles, as fo many emblemes of this multi-

plying bread of life. However, it feems your care is (as that of his) that the broken meat be gathered up too, that none be loft, whereby others might be afterwards fed too. But for this (rather pulse then) bread here againe presented you, it hash little or nothing to commend it to publike ufe, more then (together with your Order) the folemnity of the Office you were It ased to put upon it. That first great Fifth of November hash been so fruitfull to you ever fince, and multiplied into fo many Qui non of more, (I meane dayes of deliverance) that fongetfulneffe could grain datis, not but prove a forfeiture: thankfulnesse is the test tenure, gives non est digthe surest title to new mercies: if hope be (as the Apostte new dandin. speaks) the best Anchor, gratitude (questionlesse) is the strongest Cable to fasten it by ; you must expect still to stand in need of more deliverances: the same brood of enemies that then durft menture but an an undermining; dare now attempt an open bastery. Nor are they wishout their Pioners too, fill at worke, and now bufier then ever, in digging vaults, such as may reach from Oxford, Rome, Hell, to Westminster, and there to blow p (if possible) the better Foundations of your Houses, their Liberties and Priviledges. Things of a morall nature, there

rationem forme in moralibus. Proprietatum remotio est natura negatio.

Finis baber their very effence lies in their ends, which if they fall hors of they fall to worfe then nothing : their qualifications he not onely the ornaments, but the props of their existence their being such, or such, is many times of more concernment then their being or not being: Parliaments are of this nature they are effentiated, centred, and secured in their beings by their being such as they should be, i. free. In Davids time Gods enemits found no way fo ready to destroy Gods Law, as to imagine mischiefe as a law against it : could your enemies but once ime. gine their mischiefe into a law, give it a Parliamentary fanction, and destroy your Priviledges cum privilegio, they would not need any more to frend their powder in blowing up the walls of your Houses, it would much better serve their turne, at the doores to catch, and awe, and watch your Votes into a tameneffe and fervility, and (with Isfachar) a willing nesse, out of the love of rest, to bow the shoulder to beare and become a servant to tribute. This Sampson (his baire once off, and his en out) would serve excellently to grinde in a Court-Horse-will: Parliaments (like Diamonds) are not fo easily broken with hammers or (words either, as they are cut to peeces with their own dust, when once they should be ground thereinto by tyrannie. But I presume not (as the manner is) to present you with an Episte of advice, when you call but for the Sermon, or to preffe you with pragmatick considerations and rules for peace or justice, as if you had forgotten the businesse you were met about: I would not give you cause to say (with him in the Epigrammatist) --- Quod poto, da mihi, non peto confilium: I onely pray that you may keep many Fifths of November, to the joy (among & the reft) of

Martial.

Your humble servant in and for the Lord Christ,



Davids Relerve and Releac.

RESERVE AND RESCUE:

ASERMON, Preached before the Honourable, the Houle of Commons, on the Fifth of November. 1644. year of land, and fill as the Total menter a the P

In 2'0 1 1 2 S A A 1 2 1 . 16. 17.

Then Ishibenob, which was of the sons of the Gyant, (the weight of whose speare weighed 300. sbekels of brase in weight) he being girt with a new fword, thought to have flain David. But Abishaithe sonne of Zerwich succoured him.



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His Chapter begins with one circle, or round af providence, and concludes with another; withegins with agreen judgement, upon a great A oppression, a three jesses Famme upon the Land for Sants oppression of the Gibeonites; next, a reflication of plenty and peace to it, penothe execution of 7. of his fons; execu-Hon of juliler removes that judgement that oppression hath bred, as it heaven it felle

would hold out this leffen to us, written in its owne braffe, that which Sin makes ir, That as or weley on earth is fully purished by icverity from heaven, so this severity of heaven in vengance is best removed by a like impartial severitie on earth in Instinct one severity calls upon and ecchoes to another, earthly cruell severity, in oppression, calls upon heavens just severitie in affliction; and if that be not againe answered by another severity of earth in justice, it remains

And, as the Chapter begins with this revolution of, first, a great

still guilty and obnoxious to that just severity of heaven.

oppression, and then a great judgement; next, an execution of juflice and then a removeall of the judgement; so ends it with one no leffe remarkable neither viz. of enemies, and warres, victories, and praises, inveterate enemies, Philistins, will be suppressed no way but by warres, such warres against such enemies, never end, though through many difficulties, but in certaine victories; and those vittories should never end but in cheerfull praises to their Authour, Ther all fell by the hands of David ---- and then pake David the words of this Song---- the old Parattell between Papifts and Philistins, time is every day a drawing out to a further length of Allegory : Papilis have ever been the Philistins of our Israel, they would not allow w any weapons, no not those of prayers and teares, but out of their Forge: they would faine by Covenant put out our right eyes too, our eyes of faith, and ftill (as the Text here) moreover the Philiftim had yet againe warres with I fract---- all their former attempts and defeats at Gilgall and Elab (with the rest) cannot lay-their rancour, but to it they will againe; neither with these Philistins of ours, hath their Armado or Powder-plot given vent enough to their malice; moreover still we see new warres with I fract; whilst that bell hatha Forge above ground, and Rome a Factorage here in England, wee must look for no other.

In this Philitin warre with Ifrael (this I meane in the Text) David is distressed, and waxes faint: The best Cause, (we see) as well as Champion, may be reduced to straights, we must not measure either the cause, or Gods assistance of it, by every distresse or danger it may tall into, God will teach us our dependence, and sometime our improvidence, as well as thankfulnesse by his supplies; and so jet-lous is hee over us, as he thinks not we are enough his, if he make us not to owe him our safeties, our lives often over: should our Monn be always at Full, we should forget that it borrowed its light from the Sun, sometimes he will let his hand slip, that we may get falter shold of it, Gods astions are no bounds or measures of his astributes.

2 Sam. 22.

he doth never put forth all his strength, somtimes little or none, his power it is alwaies infinite, the application of it is contracted and icantled, fomtimes withdrawn and suspended, according to the meafure or indisposednesse of our narrow capacities for receipt, as wee may not prefumptuously conclude of his judgements he hath not, therfore he will not strike; fo, nor despondently of his succours, he doth not, therefore he cannot, he will not relieve; his arme is never hortned, nor his care heavy, it is our iniquities that hide them, it is our carnall hearts that will not let us fee him, no longer then we feel tim, otherwise we should never faile, (as David here) of some Abibishai or other, as a seasonable reserve at hand in all our straights and faintings, nor in this straight of David is the Philistine lesse at hand then Abishai, then Isbbibenob which was of the Sons of the Gyant, thought to have flaine David; whatever we do, our Philistines (wee fee) will be fute to take their opportunities; and let flip no straight of ours, or advantage of their owne, I warrant them, they know an advantage, (in war especially) not taken, is not onely lost, but given, they will not shew their teeth before they be ready to bite, but doe well know how to improve and watch an occasion into a surprisall: Then Ishbibenob. The words of the Text containe a brief story of a war, wherein the parts are foure:

1. The Champion or Combatant Ishbibenob, who was of the Sons

of the Gyant.

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2. His furniture of warre or Ammunition, and appointment, the weight of whose Speare weighed ---- be being girt with a new Sword.

3. His Designe or Councell of Warre, be thought to have slaine David.

4. His defeat or disappointment, but Abishai the Son of Zervi-

In the first part we have 4. particulars, the 1. Stature: 2. Name: 3. Lynage: 4. Fraternity of this Combatant: all in the Text.

For the first, the Stature or quality of the man, he was a Gyant. A Gyant, should we here run out into all those Romans es that fabulous antiquity hath storyed of Gyants, our discourse would be as vast and monstrous as they themselves were, it may serve our turne that the Scriptures frequently make mention of them, and give them by way of a double anticipation or countercharme against both what they thought of themselves in life, and others thought of these

Esa. 59. 1.

them afterward, Rapha indead men, foreseeing that men would make them Gods after their death, and therefore calling them dead men

even while they lived.

The modestest conjecture that I find, how such became so frequent in former times, (laying aside as ridiculous, that the Divell should beget them upon Witches) is that in those ruder times of the World. when as yet Polities or frames of government were not erected, and firength of body only prevailed, men did generally aff. A nothing to much as vaftnesse of strength and stature, and therefore chose their wives, or fuch on whom they defired to have children with an eye specially to their bulke, some gither as much from that of Gen. 6.4. where it is faid, The fons of God faw the daughters of men, that they were faire, or, (as they would have it read) large, and they bare them children which became mighty men of renowne; now as wee fee in Boares and Bulls, (with other like creatures) other wife by nature or custome tame, yet through vastnesse of bulke, and height of feeding, grow fierce and man-keene, so these Gyants, somuch exceeding other men in stature and strength, sleshed by oppression of al that lived about them, grew as it were God-keene, even to a defiance, at length, of Heaven it self, and as Salomons phrase is, to a falling away in the strength of their foolishaese, like the Behemoth in lob, that because he could drinke up the leffer brooks, he growes confident, he can drinke up all I rdan into his nostrills, and therefore Salomon begs of God that he would not give him over to a Gyantlike mind: If we have not fo much strength or power as others, to do our owne wills, let us be content, we have so much the lesse difficulty in doing Gods will, and if we have more then others of this kind of power, let us take heed, least it betray us into the hands of a greater power, that which al-Waies resists the proud, and giveth grace to the bumble, he hath a double enemy to conquer, whose power to do evill is his wills fecond.

2. His name Ishbibenob, the word fignifies an inhabitant of Nob, or because of Nob, the Sons of God are called Sojonrners on earth, their habitation is in heaven, as Sons of Earth are inhabitants here, they have no other heaven. But why of Nob, or because of Nob, some give this for a reason, that after the Priests were staine at Nob, the Inhabitants degenerated into Gyants, or because the Priests of that God, whose power in Israels affishance they had so often tek, being now by Saul flaine, these Giants here tooke the greater considence.

3 Sam. 22.

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dence to affault David, we see the suppression of Gods servants, or worship by such as should incourage and uphold them, puts confidence into the enemies of God, to affault his people; there is fomwhat of safety and defence in the residence of Gods Worship, and of fuch as are faithfull in it, they are the equites Cataphratti, the Horsemen and Chariots of Israel, even their enemies themselves being Judges, but we infift not upon names.

3. His Linage, Who was of the Sons of the Gyant, we fee of what importance it is to be of good Parents, the fon of a Gyant, the fon of a wicked woman, the son of a murtherer, are not only reproaches in Scripture, but reasons why such sons are no better, as a good some makes a joyfull father, fo (ordinarily) 1 good father makes a happy fon, were it but for the love we beare to our children, how much doth it import us to be good? there is not a little in the promise, I will be a God to thee, and thy feed after thee, an Abraham may have an Ismael, an Isaac an Esan, but generally the promise holds, religious families are the furest nurseries of Religion, the first concoction of grace is ordinarily there given, and Physitians tell us, that errors in the first concoction are never well corrected in the second; family neglects of instruction and discipline are seldome supplied in that of the Congregation or State, there is no fo fure an entayle as that of vice, it reaches doubtleffe (many wheres) even to doomesday, and then how great will that wrath be that is fo treasured up, and multiplied on still to the very day of wrath, and if it will be then so hard to answer for one of a thousand sins, how much harder will it be to answer (it may be) one for a thousand souls, that have successively miscarried by a fathers negligence or ill example, Parents do so like snayles on whited walls, guild and make flippery the way they goe, for their childrens imitation, and like lobs Leviathan, make a parb to Shine after them, that a Cain will not want others to go on in his way, nor a lero- Ind. II. boam followers in making Ifrael to fin.

4. His faternity, of the fons of the Gyant, or one of the sons of the Gyant, the Gyant had him and many more, children and the fruit of the wombe, they are an heritage, (faies the Pfalmift) that cometh of the Lord, of themselves, they are so, and the choicest of all temporal bleffings, and of the best men no lesse passionately defired, what is all this thou givest me, (saies Abraham to God) feeing I go childle ffe, and Eleazar of Damafeus must be mine beire, and yet wee fee (ashere)

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Gen. 13

Efa. 9.3.

they often fall plentifully to the share of wicked men, and are their curses, and do spread not so much their name, as their guilt, as (not mans life) so, nor doth Gods love consist in the things which he possesses, mens tables may become snares unto them, and the Olive branches about them, thornes and briars, i. curses and vexitions; (as with a Nation so) with a family God can multiply it, and yet not increase the juy, all source of the Gyants sons are found sighters against God, and standby David and his Worthies, verse the last.

The second generall part it is his Appointment or Ammunicion, a great Speare, and a new Sword, for the Speare, it is like himself, vast and ponderous, the head of it (as most reckon it) neer thirty pound weight, but for the Sword, its newnesse mentioned, seems to import

fom what of observation.

The word Sword is not expressed in the originall, but in the judgment of the Translators, supplyed in the word girt, it was a new one, either because yet untryed, David likes the old tryed Sword better, that of Golick, new (he faics) to that, Gyants & Tyrants are all for new armoury, new devices, but experiments prove al waies better then projett ; when we are able to fay with David, the fame God that delivered meont of the claws of the Lyon, and the pines of the Beare, he will deliver me out of the hands of this insultant Philistin, the same Sword that God put into my hand to cut off that his head with, will best defend me og sirft Saul: or new i. unworne, unabated in the edge or strength, and then the observation will be, that it is a piece of gyantry, irreligion, Atheisme, to grow confident on the most likely preparations and appointments of great Speares, and new Swords, for a war : it is the Sword of the Lord and of Gideon, that will doe it, Gideons Sword without that of the Lords before it, making way for it, will prove in the end, but a Lath, a wooden Dagger at the best, hee that can be so confident of his new Sword, as to be content God should be a Newtrall, (you know whose speech it was) shall find God a professed enemy before he hath done; God will not be made a Romane Edile, only to overfee the Sword play, no, the Battell it felf it is the Lords, and least we should understand it in a common notion, or capacity, as all things else are his, he pleads his title more distinctly, the battell is not yours, but the Lords, and it is he that not only girds, with strength to the battell, but musters the Host of the battell, that breaketh the Bow, and knappeth the Speare, and burnes the Chariot, without

1 Sam.17. 27. 2 Chron.20. 15. Dan. 11. 2Sam.22.

40. Esa.13.4.

without him Ephraim may be harnessed, and carrie bowes, and yet Pfal. 78.9 turn their backs in the battell, the fword is commissioned, drawn, wher, ard bath'd all in heaven. Solyman in counsell about making warre with I much King of Persia, his Bashaw wifely told him, that before he tegan the war, there were foure great fountains to be opened, of armes and villuals, men and money: 'tis true, all must be to, experience shemes it; but if another fountain be not still kept open in heaven, a fountain of bleffing upon all these foure, they will all prove but summer brookes, but broken eisternes that can hold no water. And no marvell, that God thus challenges and keeps the di pofall of buttells more immediately thus in his own hands; for what indeed is war other then an Appeal and reference to the umpyrage, the arbitrement of heaven? and never just, but when all morall and ordinarie Justicia in wayes of peace and attonement faile: the Heathen Historian could cansa, spes in lay, that there were three things necessarily to be consulted in every loco, falus ex warre, the juffice of the cause, the hope or likelihood of the under- victoria. taking, and the advantage of the victorie. The maine, and in the first place, is that of the instice of the cause, and for that it can have Pugnat niawarrant no lower then from heaven; and then, in fuch a warre graphalanx we may be fure of God for a referve and second: and a good cause, telum geagood calling to maintaine it, and fuch a second to affift it, what can rens ore tutelist? In the next place, circumstantiate or advantage a battell bamg, : Lever to well with wind, and fun, and ground, and number, and or- Iple fibieft der, unlesse it have all from heaven, the wind of the spirit in prayer, telum, dux, the sun of righteousnesse in faith, the ground of hope in promise, the hasta, & linumber of heavens holt in affiftance, the order of Michael and his thus. Angels, fighting as fo many flares in their courfes, as against Sife- Quin domira: the greater the number, tis but indigeffa moles, fo much a great tis de more terheape, and will foone prove fo much the greater rout; --- ne: feris jum quicquam nifi pondus iners , nothing but a felfe-incumbring lump : Cefar ovafand lastly, for the advantage of the victory, if it bring not joy to fer: heaven, and fetch not a bleffing thence, it will be but like that of A- Sed que axlexander over Asia, Victor armis, captions vities, he lost more by em traheret the victory, then he won by the warre; or like that of Dometian musea nec over flies, of whom 'twas well faid, that he was mufeis boff is, and una fait. toffilus musea, an enemie to flies, and a flie to his enemies : Bellat r Epigr. on in Theatre, and Spettator in Campo, a fouldier on the stage, and a Domitians spectator in the field : while we conquer but men,our triumph will warre with

be the flies.

be but over flies, unleffe it be the enemies of heaven we fight against. tis but a ftage triumph that is over any other: if we look unto this our patterne (in the Text) David, first for his cause, 'tis God must plead and avouch it against them that strive against him: then a-

Pfal. 35.1. gaine for his hope or confidence, if he be not afraid though ten thou-119.154. fand Bould hemme him in, 'is because the Lord sustaines him, and 'tis

Pal.3.5.6. by the helpe of his God that he will leap over the mall, break through P Gl. 18 29 any difficulty; let God never so little withdraw his hand from him, and presently (as he complaines) fearfulnesse and trembling come upon him, and a fearfull dread overwhelmes him: so little courage or heart hath this man after Gods own heart: when God in the least

> measure leaves him to be his own God, to fight his own battels, and not Gods, he is scarce left to be his owne man. And lastly, for the advantage of the victory, David will not think it worth the taking, upon Shemei, or Saul in the cave, unlesse the glory might redound to

We would think it a high peece of madnesse, if being to meet with an enemy in the field, a man should give him the sword, and

heaven.

fight himselfe with the scabberd: the fullest Magazine or Armonrie, the greatest, the newest (word, though in the hands of an 1/blibenob, is but an empty scabberd: the sword that turnes the day, its handle is in heaven, there 'tis drawne, and whee, and wielded, thereit must be prest and acted by faith and prayer. But I hope, after all the braying we have had in this morter by the hand of heaven, in the many disappointments of our confidence in armes of flesh, we shall hereafter leave this folly, and (with Nehemiah) in the first place, make our prayer unto our God, and then fet our watch, make all our preparations to wait upon Gods bleffing, with the cripple in the Atts, look on Peter and John as instruments, (they bid him do so)

but not looke so stedsattly on them, as if by their power he had the strength to walke, as they finde fault afterwards.

His Designe, or Councell of Warre, He thought to have flain David. Every purpose (faith the Wiseman) is established by connfell, and by counsell make warre: This Gyants advice was not good advice, God was left out of his counfell, he thought to have flame Pfal. 10. 4. David, but God was not in all his thoughts, as David speakes, and so no marvel if (as the same David elswhere) all his thoughts perish, and

Pfal. 146.4 he with them; God among other his Titles he stiles himfelf the everlasting

Neb. 4. 9.

AEt.3.4.

Ver.12.

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Lifting Counsellour, the counsell of the Lord (faves David) it will fland, it is standing counsell, and there is (as he speaks els where) no under fanding, nor Wisdome, nor counsell that can frand against it, pay Pro. 21. 30. moe to them that take counsell, and not of him, if they do, they do but Esa. 30. 1. low the wind, and shall reape the whirlewind, and the reason is there Hos. 8.7. given, it hash no stalke, so true is that of the Historian, and a full Commentarie on it is every dayes experience, especially of these callida prilast three yeares past, Dishonest counsells are alwayes in their under- ma specie whings full of hope, in their conducts full of difficulties, and in their lata, tractaissues as full of dangers: let men compasse themselves (as the Pro- tu dura, cghet speaks) with their owne sparkes, (and all the vanishing hopes ventu triof fuch counsells are no better) and (as he (peaks) malke in the light stia. Lib. 35. of the fire of their own kindling . (and what are all fuch fires but wan - Efa. 50.11. dring ignes fatuiat the best?) if they will not heare the voice behind them, faving, this is the way, walke init, not (as he speakes) do not when they are in darknesse and see no light, stay themselves and their confels upon their God, this they Shall have of his hand, they Shall lie down in forrow: let them blow their hearts out in the kindling of these their fires, there is a counterblast (the Psalmist speaks of) will make their fires like that of the Prophet, where there shall be n ither light to fee by, nor cole to warme at, it is the blasting of the breath of Gods diffleasure; nay he will (as the Prophet speakes) make thefire of their own breath to devoure them, he will take the Ela. 33.11. tife in their own craftine se, (as Job speaks) and make the counsell of Job. 5.113. the wicked foolish, let Kings band themselves, and Rulers rake count Pfal. 2. 2. fell against the Lord, he will laugh them to form, the Lord will have them in derifion, it is the mirth of heaven as well as the bliffe of earth; to see these fine new devices of wordly polocie and wit, to soole and over-wit themselves first into considence, then into perplexitie, and last of all into shame and scorne, to break the slender thred of their counfells, in the very ipinning, by drawing it out into a fineneffe.

And yet this good point of warre, and counfell both, may wee learne from this rude Gyant here; and I would we would learne it, not to be still arming or taking counsell, untill the enemy recover out of those straits or wants, to which we have at any time reduced him, the Grane lets not flip the opportunity of Davids faintreffe, he is not then to arme, or confult, or debate his resolution into a laffe of the advantage, but as foone as ever he discovers Davids fainting, then ..

Efa. 47:14.

then immediately girt with his new (word he thought to have flaire David; nor did he lofe his time or thought in thinking, hee fets on him presently; he that is too long a thinking what he hath to do, loofes the opportunity of doing what he hath been a thinking. What they fay of Ferne-feed is no where more true then in opportunities of warre, they bloome, and blotfome, and ripen, and fall all many times in one night : Concilia (a. Livy speakes) dant res hominibus, non homines rebus; occasions are fouldiers counsellours, not fouldiers theirs, aded ardum est prascribere, (as he speaks) to hard is it to prescribe at a distance, negne quicquam perniciofins quam ex alio fapere; nor is there any thing more dangerous here, then to carry mens braines in other mens heads, the heads and hands in war would by no meanes be at too great a distance.

Reserve, But Abishai the son of Zerviah succoured him. Be the straits

4 The fourth and last part 'tis the Philistins defeat, and Davids

never fo great, the every never fo strong, malicious and cunning, yet if the warre be against Philistins, inveterate enemies to Gods Cause and People, the Battell(as well as the Cause) is the Lords, and it can never want fuccours or supplies; some Reserve, some Abishi Judg. 5. 20. or other will be found, rather then faile, The starres in their courses Shall fight, and the River Kishon shall sweep them away, that ancient River the River Kishon: why is God else so often called the Lord of Hofts? but that all his creatures in severall Hosts fight his Battells, the severall Hosts of heaven; Angells against Senacheribs great Army, Sun and Moone against Siferahs, all the Elements have been severally prest and mustered in this Quarrell, the Fire upon the Troupes that came to take Eliah, the agre in haile-stones upon the Amorites, and in a strange and prodigious noise against the great Syrian Host; Water against the Egyptians, and rather then faile, the dust of the earth shall start up, into Armies of Lice, and Flies, and Frogs, against Pharoh: Nay, this quarrell shall arme those the

most contemptable of all creatures, Lice, not only to the terrifying of King Phareh, but to the vanquishing of King Hered in the midst of all his guards and glories; we are apt to be startled and plannetstruck at every breath of ill newes, and with those Infidell Murmurers of Israel, presently to question Gods being among us, that one expresse of good newes, in the Prophet Isaiah (had wee but hearts

to entertain it) tell Syon that her God raigneth, were able to quiet

3 King. 7.

Efa.52.7.

our spirits in the midst of all rumours, dangers, or losses, whatever: it was the brag of Cafar upon the mutiny of his fouldiers, that the tate of Cafar could never want an Army; he told the Pilot that he need not feare a wrack, he carried Cafar and his fortunes : here 'tis no brag, but a folid impregnable truth, the interests of the Church. wherein the concernments of Gods Name, honour, truth, together with that of the Kingdom of his Son, can never want an Army; the fraught here secures the vessell, with all the passengers : Christ is in the ship, and if he seeme to seepe in the midst of the storme, 'tis but that we should (with his Apostles) awaken him with our louder cries and prayers, he is that Rock upon which this house of his is built, the flouds may beat, and breake themselves into froth, they cannot shake it, he it is that is that hiding place, in the Prophet, the shadow of a mighty rock in a weary Land, (our Land is just such a one) and he that dashes against this Rock shalbe broken in pieces, but on whom it shall fall (as he speakes) it shall grind him to powder, (that is) he that comes under this rock under pretence of shelter, and diftrusts it, it shall fall with more weight on him, then on him that dashes at it in bare enmity; and good reason, such a one is guilty of no lesse then three severall treasons against it, he betrayes the cause to scorne, himselfe to ruine, and God himselfe to the reproach of an unworthinesse to be trusted, an ignoblenesse that every honest man disdaines, the not bearing out (to the utmost of what he can) (nch as he hath put aworke in his service: Let us rather say to God, with that ancient holy man, Thou altar, then anchor of my foule, let me but ferve and trust thee, I aske no more, I will not spend my thoughts upon fafety or supplies, to the other two thou givest those Without asking.

But what doth David in this strait? he faints, (saith the Text) but he flies not tho, he keeps the field still, he turns not his back upon God, or his cause, he makes no dishonourable peace or truce; I make no doubt of your following him herein. But I hasten to the Application, and that in a twofold way, first, by way of Parallel, and

then of Direction.

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By way of Parallell, or looking our felves in this glasse, first; and here I must premise one thing, that David in fighting Gods battells is a type of no earthly King, but a type or rather embleme of Gods Church in all succeeding ages, so much the House of David, and Tabernacle of David doe frequently import in Scripture.

How

Efa.32.2.

Luk 20.18

Verf. 15.

How often hath that Ilbbibenob of Rome, the fonne and heire of all the tyranny and malice of all those former Gyants, Romes persecuting Emperours, how hath he with thefe Gyant Phylistins, againe and againe, and moreover yet againe, with his long great Speare of Balaamitif curfes, and his new Sword of centures, fet upon this our David, Gods Church and Cause among us, and that in all times, especially of its straights and faintings; one Sword will not serve his turne, behold two Swords, a new one hath been girt to him by his Ca. popilts, that of a univer fall temporall power, to that other of his firituall: Luther broke fo the wards of that his her of Purgatory indulgences, that it would ferve no longer, so easily to open the peoples: builes, as before and his Canonifts have beaten it out to him into a new Sword of Temporall power. It was the scuffe of a great and wife man, and one of his Church too, who faid, hee liked well of this new Sword of temporall power, in the Popes hand, for as it fares with your quarrelfome Gallants, it is fit they should alwaies have a blunt bastinado at hand, it many times prevents the drawing of their Swords, to he thought this blunter bastinado of Temporall power, would fave the Pope a labour of fo often drawing out the Sword of his firituall power in censures. But how often (I say) hath this vaunting 1/6bibenob, with this new one of Temporall, and that other Sword too. in his invafions and excommunications fet upon this our David, Gods true Church in this Land ?

In 88. how did he (girt with the new Sword of that vall Armado) think to have taken us in a fainting sit, and (with Isbibenob to David, as the Rabbins sable the story) have tossed us upon that his great Speare of excommunication, many new swords, he then threatned us with, and new knives too, with new inscriptions, To cut the throats of the English Hereticks, but did not God surnish us with an exhibitiai, to disappoint him? "twas the new confession, that the Sea, nay God himself, proved in that expedition a ranke Lushenium, it was the confession of Philip, the then King of Spaine, that his Armado had met with an enemy, (an Abishai) he never dreamed of the sent it to sight against the English Hereticks, and not ugainst the winds and seas, how gloriously did God then send whire, (a sew fired Ships) into that Forest of his Carmel, so that that his harse-Moone hath.

bin in the wane ever fince.

After that, againe behold shother new foord, and in the hard of the fame Romish Gyant Bill, a Powder-Pior, the occasion of this



our present solemnity) a strange new sword, come newly, even hot out of the forge of hell, sharpned at Rome, and to be sheathed in the bowels of England, a staming sword, like that in the gap of Paradise, that would (as that) have turned every way, to the driving and keeping us out of the Gospels Paradise; a Sword, (like that of the Prophet Ieremy) that would not only have drunke blood, and eaten sless, but have reached to the very soul, that would, at the very sifth rib, have struck through the very loynes of all at once,

Rem, Regem, Regimen, Regionem, Religionem; that would (had it iped) have gone as neer to have reached Neroes with as possible, have made England to have but one neck, to strike

it off with one blow.

I

36

II

3:

Nor have we of this age (some of us it may be not then borne) lesse reason still to celebrate the praises of our God, that then sent us so wonderfully an Abishai to our succour; for had this sword then reached the blow it aimed at, it would no lesse have reached us, then such as should then have telt it, the Prophet Ieremie's devision would then have taken place, such as were for the sword, to the sword, and such as for the captivity, to the captivity: we had in all likely hood bin all made in our better parts, our souls, the miserable spoils and captives, not only to the tyranny, but the Religion of this Romish Ishibenob.

A man would have thought two such Arbitrements of heaven had been able to have non-fuited, and have made them to let fail fuch a cause, so foil'd and blasted; and that malice it selfe would henceforward never have recruited any more, but have fhrunk back with than e her accurfed head into hell and darkneffe : no fuch matter, moreover fill warres with Ifrael, new fwords, new Isbibenobs ftill, in Ireland, Scotland, and here among our felves, right Isbibenobs, gitt with a new Array against David, taking all the advantages of his faintings upon all occasions: it cannot be denied but David amongst us hath had his faintings, Gods providence towards us hath (like a river) many a time feemed weary of its course and channell, and made many a winding about, as if it had loft its way to the Ocean of his glory, but it hath beene to take in the concurrence and supply of some other streame, to make it run more full and navigable, and more able to beare the vessell of his Church and Cause, with deeper bottome and larger fayles, and to contribute more to that fea, and (as it were) the better to take in the fuccours and supplies of forme

Abishai was Davids sisters sonne.

some Abishai or other, to the reliefe of its fayntings. Our solemne League and Covenant, together with that free and full affiliance from our Brethren of Scotland, in pursuance of it, what were they but fuch freames (as it were) taken in to fill this channell of providence, which did thus winde about to receive and meet them? what other then so many Abishai's, sons of our fifter Nation, to succour and relieve our Davids faintings, I dare say, he is neither true Protestant, nor true English man, that ownes not God in either of those his Titles, King of Saints, and King of Nations, that doth not with all thankfulnesse and admiration look upon the greatnesse of that contribution which these concurrent streames bring to both those interests of Church, and Nation, by his gracious conduct, who is King of both : For my part, I confesse Icould never looke upon that our fifter Nation, from their first comming into this Kingdome, but as a pledge and instrument a tuning in Gods hand, with purpose to worke much more good by, then what Adrians wall or Twede should be the Southerne bounds of; God usually suits and fits his instruments to his ends, and (me thinks) so 'admirable a unity with fo much of courage, dexterity, and descipline of warre, wonne with so much travell abroad, and put in practice with so much exactnesse at home, by that Nation, even to the matching, (in the last of them) if not exceeding, what we have in story of Romes first Consulate, seemes not in the usual course of Providence intended to be confin'd to the interest of that one Kingdome, (me thinks) it feemes to whifper to a Protestant English spirit, that Scotland shall helpe England, so as both may not only be able to recover Ireland, but relieve Germany; that their own iffues of bloudall stancht, they may be able to give blond to her to drinke that (drunk with the bloud of the Saints) is so much the more thirsty still, and therefore still yet makes the Kings of the earth thus drunk with the cup of her fornications, thereby to enrage them the more to fight her quarrells.

And for the civill interests of this our Nation, how much of security and assurance these streames of our mutual Covenant, and assurance and assistance do let in, to the silling of that channel of providence; there can be no English heart that apprehends not with as much thankfulnesse as joy; this last union in one Covenant, is that which crowns all the former three: the union of the Nations, first, into one Island, then in one Consession, and last in one King,

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were but formall liveleffe contiguities at most, until this fourth union in one Covenant acted, animated, and spirited them: we have hereby, not onely the old back-doore barr'd, to the prevention of taking cold at our backs, as we were usually subject to, when we had (at any time) France an enemy at our faces; but we have now (hereby) a wide doore of hope, or rather fecurity, for a free intercourse in all mutuall supplies of brotherly affistance opened to us : not onely a security from dangers, but a supply of all succours upon all ocassign, insomuch as (I believe) we may without presumption say with David, Now we know that God out of very faithfulne fe cansed us to be troubled, and that Davids fainting in the North so happily occasioned the succour of this Abishai; that it was well for us that we were fo afflicted, for thereby we have learned and understood the loving kindne se of the Lord; it was a happy wound that did let out such an Aposteme of corrupt festered blood, and found the bottome of the Vicer.

Ispeak not this, to diminish any thing of the merit or successe of those English Northerne Abishai's, at Wakefield, Selby, Yorke, at Namptwich, or Ormschurch neither, where (by Gods good hand uponhis Abishai's) those Ishbibenob's, with their new Irish Popish

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But a word of Direction, and from this passage in the Text onely, and that in source Rules. Would we not want an Abishai to succour David in any of his faintings & then (as here) 1. Do Justice. 2. Shew Mercy. 2. Maintaine a correspondency of succours.

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1 To the meanest, though but Gibeonites, but hemers of wood, and wavers of water, as David here doth, He called the Gibeonites, and faid,

Ver. 2.

faid, What Shall I do for you? he did not flay till their hands and eyes had worne, and wept out their Petitions, and their attendance had made both hands and eyes to faile; no, Justice as the hath a ballance to weigh the cruse, to the hath a (word, as well to cut off de. layes, as offences: these poore Gibeonites they had the publike faish of I/racl, in a Covenant made with them, and if there be any fuch, (as they fay there be very many) I meane fuch as (may be) their husbands, fathers have loft their lives in the States fervice, and they them, or are otherwise diffre sed, and have nothing to support themselves & children with but (may be) a just debt owing by the State, O turne not your eares away from the complaints of these poore Gibeonites, remember the counsell of the Prophet to the wildow, Goe thy way, fell what thou half, pay what then oweft, and live of the reft; account such a debt, as David did, the mater of the Well of Bethlehem, the blood of those men that gained it, do as fonather to David, keep Covenant, though to the loffe of a kingdome, of a father: I confesse private interests must give way to the publike, but the faith of the Kingdome past, though but to Gibeonites, is the Kingdomes most publike interest of all other; you may plucke downe a mans house, drowne his land for the publike safety, however pluck not down the throne of justice, that were to drownthe land in a double floud of its own teares and blond.

2 Sam. 23. 1'5. I Sam. 20. 14. 15. 17. 41.42.

Judg. 20.

Numb. 25. 12. Exod. 32. 29.

2 I pon the greatest: Sauls fousare not here spared, no nor may Agag or Benhadad, though themselves Kings; the sparing of the one of them cost Saul his Kingdome, and of the other it cost Abd his life; nay in the execution of justice upon delinquents, we fee in that of Benjamin opposing it, a whole Tribe in Israel must not weigh against it : Zimri and Cozbi, though Princes of their porple, must be pursued into their Tents, their strongest closets, refuges from justice, and fruck through before the plague will cease: this is the way to consecrate your hands to God, (as Moles speaks) who durst not, we fee there, so much as pray for the people, until anesecution of 3000, men, upon that idolatry, had approved him as well a champion of Gods, as an advocate of theirs.

2 Shew mercy: Shew mercy, faies the Wiseman, unto theliving, and from the dead with-hold it not : David doth so here, & brought up from thence the bones of Saul, and the bones of Jonathan, Verf. 13, 14 and gathered the hones of them that were hanged, --- and after the

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God was intreated for the land : bis vicit qui pepercit, he hath twice morquered that hath spared : poffe of notice of nobile, in some cases. to beatle, and yet not to take a revenge, 'tis truly noble: but your mercy, whether in forgiving, or giving, I presume not to think it needs any spurre, only Livy's observation would not be forgotten, that it is one of the Prognofficks of a declining State, to reward by tardening, and panish onely by distimploying, when pardons of new effences are made the rewards of old fervices; and onely dif-imployments from future Offices, are made the punishments of past faults: the first makes traitors bold, the second leaves male contents ale to do mischiefe.

2. Maintaine correspondence of aid among your forces, fee that your Abiffui be as neer at hand, and ready upon command, to fucour your Davids faintings, as these Isbibenobs will be fure to be, to take their advantage of them. When David faints, and Isbibenob is ready with his new (word to flay him; Abifbai (here) acquarrells not his Commission, or disputes not his opportunity till his rescue be too late, but is as ready with his ward, as the Gyant is with his blow, and truly if Abishai be not willing to help David, when he may, I know no reason why he should be esteemed and dealt with otherwife, then as a greater enemy to David then Isbbbenob himfelf, he is of the two the fairer enemy by farre, that takes his advantage, then Prime imhe that betrays his truft; it was the Romanes answer to the Gracians, perandi fes boasting of his seven liberall Arts, that the Romanes had two arts, in arduo nbi that were worth all their feaven, viz. the arts of commanding, and of quis ingrefobeying; maintain these arts, and they will maintain you: Tacitus tels fus est, adyou, they are sommhet difficult at first, but studied & practised, they te- sunt studia tome as easie as they are safe and usefull. I mean not such a rigidity of et ministri. discipline as that of Chrisantha in Xenophon, so much commended, Tac. Anal, that having his fword aloft, ready to fal upon the head of the enemy, 1.4. upon the found of a retreat, withdrew his blow to the hazard of his Sating of ownelife. I prese not the severity of Manlins putting to death his judicans pa-Son, after his victory, because he had gotten it against command, judg - trem forti fiing it (as Valerius relates it) fafer he should loofe so valiant a Sonne, lio quam pathen the Common-wealth should gaine so dangerous an example of triam obdilobedience, onely I make bold from this example of Abishai's temperandi Succouring faynting David, to put you in mind that the correspon- exemplo cadency of your aid, and authority of your commands, once gone, there rere. Valer.

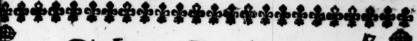
Hamines quos flagisium, egeft.us, ant conscius animies agitubat. Saluft. of Catilines Adherents.

will 1, 2, c. 2,

will quickly remaine little more then magni nominis umbra, such a State, much what like that Parthian Embassy, put into the hands of two, whereof the one was troubled with the Megrin, the other with the Gout, of which Cate gave his sentence, that the Embassy had neither bead nor foot.

4 Give all the succours or successes to God---then David spake the words of this song, Let Abishas's have their incouragements, rewards, so we shall not want them when there is need, but let God have the praise and glory, so we shall be yet more sure, either to have them, or not to need or misse them, let us (with David) song our songs unto the Lord, so shall we not be driven (with those in the Prophet) to howle upon our beds, let us bind our Sacrifices to the horns of this altar, so shall we not need to imbrace the rocke for selter, but let us was, our hands in innocency, and so compasse this Altar, and not only sing, but live to the praise of his grace, who hath so graciously remembred our David in all his troubles. To whom be praise and glory, &c. Amen.

FINIS.



Die Lune 2 Decemb. 1644.

A N England Parliament

ORDINANCE

LORDS and COMMONS

Assembled in

PARLIAMENT

FOR THE

Raising of 66666 pounds 13 shillings foure pence, by way of Loane, for the better inabling of our Brethren of Scotland, for our Assistance, and defence in this common Cause of Religion and LIBERTY.



LONDON,
Printed by Richard Cotes, 1644.



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ORDINANCE

OF THE
LORDS and COMMONS
ASSEMBLED IN
PARLIAMENT.

Die Lunx,2 Decemb. 1644.



Hereas the Lords and Commons Assembled in Parliament for the better inabling of our Brethren of Scotland, to assist us in this Warre, did thinke it fit to publish an Or-

dinance of the 16. of Ottober, 1643. for the raifing of the summe of two hundred thousand pounds, by way of voluntary Loane, to bee paid unto them towards the maintenance of their Armies in England and Ireland, since which time the said Lords and Commons, taking notice of the refractorinesse of many wealthy persons, who have either resused to lend at all, or at least any

com-

competent summe of Money for the purpose aforesaid, did likewise publish a second Ordinance of the 27. of the said Moneth of Ottober, for the levying of the summe of 66666 pounds 13 shillings source pence, being the one third of the said 200000 pounds, upon such backward and ill affected persons as did or should so resuse to contribute, as fearing that the whole summe would not bee raised by voluntary loane.

And whereas (notwithstanding the said second Ordinance) a great part of the said 200000 pounds, is yet uncollected by reason of the great number of ill affected and wilfull persons, and likely to bee delayed (if not altogether lost, unlesse some further course bee taken to constrain them to contribute in proportion with the ho-

neft and well affected party.

Wee therefore the Lords and Commons confidering our ingagements to our faid Brethren of Scotland, and the present necessities of their Armie by meanes of the great scarcity which must necessarily bee in the Northern parts, by reason of the multitude of Souldiers so long quartering there, and the extreame oppression, rapine, and spoile committed by the Enemy, as also the extremities they may bee driven to without seasonable supplies from us, together with the dangerous consequence that will thereupon arise. And for the better ease of such persons who are well affected, and have in this and other services express

prest their freenesse by lending very considerable summes of money, doe hereby Order, ordain and Declare that the like sum of 66666 pounds, 13 shillings 4 pence, another third of the said summe of 200000 pounds, shall with all convenient speed bee raised by way of Loane upon such able and wealthy persons, as have not already, nor shall hereaster voluntarily and proportionably to their Estates and abilities, send any summes of money for the purpose aforesaid.

The said summe of 66666 pounds, 13 shillings apence to bee assessed and raised within the Cities, Towns, Counties and Places respectively, according to their proportions in the said Ordidinance of the 27 of October aforesaid, allotted and charged upon every particular City, Towne and County therein expressed. The same to bee ordered, levyed, and collected in manner, and by such Persons and meanes, and paid to such men as in the said Ordinance of the 27 of October is directed. And as hath been hitherto observed by the persons intrusted with the managing of this service.

And it is hereby further ordered, ordained and Declared, That the faid fumme of 66666 pounds 12 shillings 4 pence, shall not be levyed but upon such persons whose Estates are of the value of five hundred pounds, or upwards of that summe.

And it is likewise ordered, ordained, and de-

clared that seventy thousand pounds out of the Rents, issues, and profits, that shal be received upon the Ordinances of Sequestration of the Estates of Papists, Belinquents, and other Malignants, shall bee, and is hereby ordered for the repayment of the 66666 pounds 13 shillings 4 pence, to bee raised upon this present Ordinance, with Interest after the Rate of eight pound per centum, in such manner as in the said former Ordinance is mentioned.

And it is hereby further ordered, ordained, and declared, That if any person who shall not willingly contribute proportionably to his Estate have any confiderable Effate reall or personall, in any the counties, Cities, great towns, or Places in the former Ordinance mentioned, and doth not inhabite there where his faid Estate shall lye, That fuch Estate shall be neverthelesse subject to the affessement, and he constrained to pay the same, unlesse he bring Certificate from some other Committee imployed in the said service elsewhere, that he hath paid proportionably to his whole Estate: and the persons so affessed in case of obstinacy and wilfull refusall, or case of want of Mufficient distresse, shall bee lyable to fuch forfeitures, penalties, and perils as in the faid Ordinance of the 27 of O, other are in that case provided and expressed. And it shall bee lawfull for the Collectors of the summes affessed in any of the Cities, great Townes, and Coun-

tics:

ties aforesaid, for want of other Distresse, to selze the Rents, and arreares of any Rents, Issues, and Profits whatsoever, due to such person, however they shall grow due: For which an acquit-sance under the hands of any three or more of the Committee or Commissioners imployed in this service shall bee a sufficient discharge to the Tenant for any summe paid in to the use aforesaid.

Provided, That no Peeres of this Kingdom, Member of either House of Parliament, or Assistant or Attendant of either of the Houses be assessed by this Ordinance, but by the respective Houses whereof they bee Members or Assistants, or attendants, and the other Peeres

by the House of Peeres.

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Provided also, if any City, County, great Towne, or Place in the said Ordinance mentioned, already hath, or shall pay into the Treasury at Goldsmiths-Hall, the proportion said on them over and above all necessary Charges and Disbursements: That is to say, treble the summe express in the said Ordinance of the twenty seven of Ottober last, either upon voluntary Loane, or upon Assessment, sthere shall bee no more required of them by vertue of this, or any former or other Ordinance towards the raising of the said summe of 200000 pounds.

Provided

Provided also, that if any person bath or shall subscribe or promise any sum of money, either in the Parish where such person shall inhabite, or before any Committee appointed for the dispatch of this service: and hath, or shall after any such promise or subscription resule to pay the same; it shall then bee lawfull for the Collectors of the money to be advanced for this service to distraine for such summes of money, and to claime their Fees thereupon, according to the allowance made by the said last Ordinance, as if the same had beene assessed to them.

H. Elfynge Cler. Parl. D. Com.



